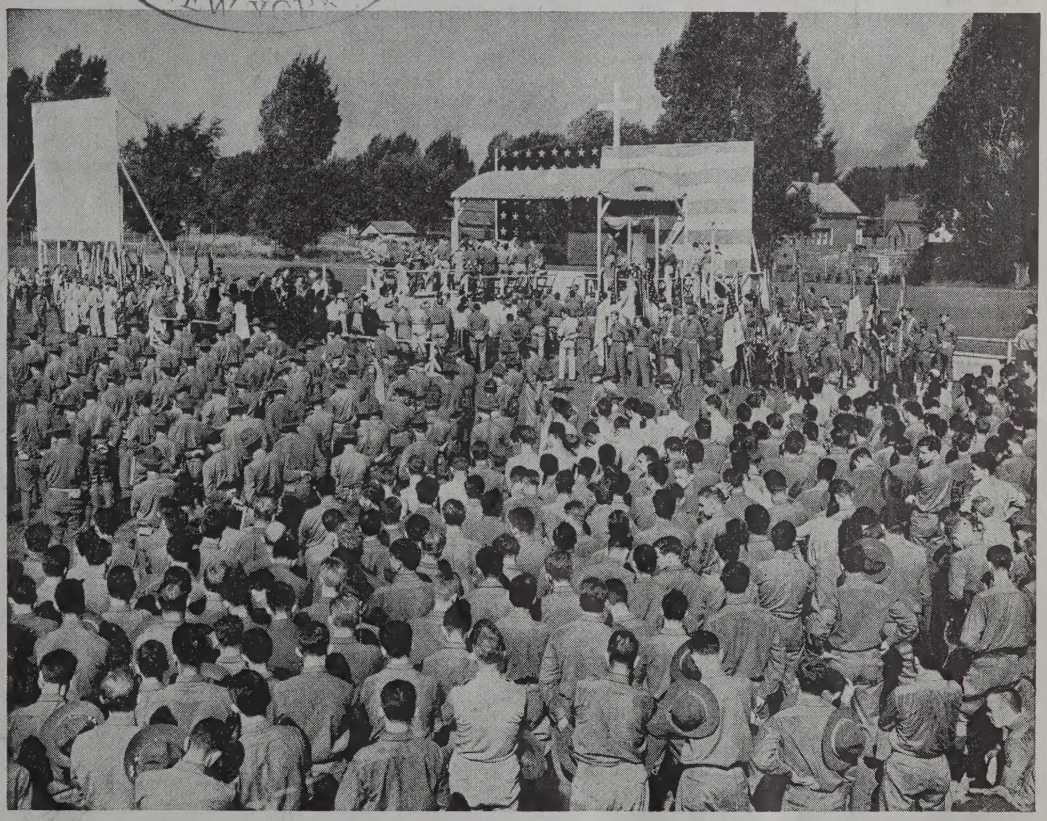
Zions Herald

THE INDEPENDENT METHODIST WEEKLY

UNION THEOLOGICAL SEMINARY NEW YORK



Wide World Photos

IN AN AMERICAN ARMY TRAINING CAMP . . . 1941

Perhaps your son is—or will be—in this or another army training camp. . . . Is his spiritual and moral life, as well as his physical being, adequately ministered to? It is to help your son "maintain the spirit" at camp that the Methodist Emergency Commission seeks [illegible] million dollars to be raised by Methodism on Sunda[illegible]

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FEBRUARY 25

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INSIDE GERMANY

Eye-Witness Glimpses Behind the Scenes

One of the most illuminating and informing addresses ever delivered before the Boston Methodist Social Union was given at its February meeting on Monday of last week by Rev. Herbert Gezork of Newton, a native of Germany and one-time leader of the German Baptist youth movement. His theme was "God in Hitler's Germany."

After the singing of the Doxology, and the invocation offered by the editor of ZIONS HERALD, dinner was served. The postprandial program began with two selections, "Courage" and "Give a Man a Horse He Can Ride," by William E. Bullock, baritone soloist, accompanied by Miss Ruth Olive Halford. In the brief period of business which followed, Howard W. Selby, president of the Social Union, announced that Dr. Beaumont A. Herman of College Avenue Church, Somerville, had been selected to take the place of Harry F. Keiser, who was recently appointed manager of the Chicago depository of The Methodist Publishing House, as secretary of the Social Union. E. M. McNeill, Mr. Keiser's successor as manager of the Boston depository, was introduced. Professor Basil Mathews, who was to have been the speaker of the evening but had been prevented by illness from keeping his engagement, was reported as rapidly improving in health. Mr. Selby spoke appreciatively of the assistance rendered in arranging the details for the February meeting by Mrs. Hildred Weimar and Miss Isabel F. Whitaker of the Boston depository, and by Ralph H. Wilbur. The next meeting of the Social Union, Mr. Selby announced, is to be held March 17 in the Hayden Memorial Building of Boston University, with Dr. Roy L. Smith of Chicago, Ill., editor of *The Christian Advocate,* as the speaker. Mrs. Harry Belmont Hill of the membership committee read the names of five persons from the new Harvard-Epworth Church of Cambridge and they were elected to membership in the union.

The business being concluded, Mr. Bullock sang two more solos, a sailor song, "Three for Jack," and a spiritual, "The Gospel Train." The entire company then united in the hymn "O God, our help in ages past," after which Mr. Selby introduced Dr. Gezork, who is now professor of social ethics at Andover Newton Theological School and lecturer at Wellesley College.

At the beginning of his address, Dr. Gezork told of a conference held some years ago by the Sherwood Eddy party behind carefully guarded doors in a Berlin hotel. He said that he was the young man who on that occasion addressed the group on the Nazi youth movement, and that Bishop G. Bromley Oxnam was a member of the party. Dr. Gezork escaped from Germany only a few years ago.

Imagine, said he, addressing himself directly to his theme, that you are in some large city of Germany and that you have just awaked on a Sunday morning. You hear church bells ringing and decide to attend divine worship. You go and sing hymns, listen to the Scripture and the sermon just as you would in America. All the churches, you are told, are open and apparently there are no restrictions on religion. All this talk about persecution and suppression seems, in the light of such an experience, to be only unjust propaganda against Germany.

But again in imagination take a trip to a youth camp in a beautiful spot and converse with a group of young Germans. Talk with them about religion. "What about religion? Do you attend church? Do you go to Sunday school?" You get this answer: "Oh, yes, we have faith, but not in the Christian religion or the Christian church. Our prophets are not Jews, but the poets, thinkers, and great leaders of our people. Frederick the Great, Hegel, Fichte, Nietzsche—these are our prophets. Our symbol is not the cross but the swastika. Our holy land is not Palestine but the Fatherland. Our Christ is not Jesus of Nazareth but Adolf Hitler, savior and redeemer of the Fatherland."

Now we can understand that a new religion is growing. Naziism is not just a new philosophy or a new social and economic order but a new religion. It has its creed—of race and blood. It has its martyrs—the youth who died before Hitler came to power. "Be loyal to the Fuehrer" is the watchword. Naziism has its eschatology too, its hope—the Reich, the coming nation of the Germanic people, and Nordic supremacy.

Why then, in view of all this, are the churches still open and doing business? The National Socialists are very clever. They are still surrounded by enemies and want no disunity. They do not wish to make martyrs. Hence they walk softly for the time being. If the churches continue twenty or thirty years, what is that to a thousand years of the Reich? Let the old ones go to church—they will soon die off. We have the youth! We will hold them. The day will come when someone will ask a boy, "Do you know who Jesus is?" and he will answer, "No, who is he?" So argue the Nazis.

Well, what about the churches? Don't they sense their danger? In answering this question, Dr. Gezork said that there are three Christian groups in Germany—the State Church with about forty-five million adherents, the Roman Catholic Church with twenty-five million, and the small group of Free churches (Baptist, Methodist, etc.) with comparatively few members, perhaps 150,000. The first two of these are tied up with the State. They have benefited for years from the State. But they failed to hold the masses, who went over to Marxism in large numbers. Then came Naziism and captured many of the followers of Marx, besides numbers of ministers who sought to combine Nordism with Christianity. Jesus was probably an Aryan, son of a German soldier stationed in Palestine, so out with the Old Testament! Out with most of the New also, for Paul was a Jew. Said Dr. Mueller, head of the new Hitler religion, "Someone should write a fifth gospel about the Germanic Jesus. We would worship him." No one with Jewish blood in him can be admitted to this new faith.

But meanwhile many steadfast followers of Jesus Christ stood firm against all this. Karl Barth was deported; Niemoeller was put in a concentration camp; others also were persecuted—not too many, for the Nazis are shrewd; many others were left alone. The charges, too, are never directly on the point of worship or belief in the Christian religion. Always they are that the Christians are "mixing in politics." For instance, said the speaker, "I see a Jew being beaten unmercifully by a Nazi soldier and I protest publicly in my pulpit on the next Sunday. For this I am arrested for mixing in politics." Continuing, Dr. Gezork declared that he once heard Goebbels say, "If you Christians would only stick to your sphere, all would be fine and nice. Stick to the inner soul and life hereafter and you will never be touched." But is such a program the religion of Jesus? It is not.

The great masses of the people, long ago estranged from the church, now do not care what happens to religion, and the Nazis are confident that they will win youth. A few priests are in concentration camps, but, upon the whole, the Nazis and the hierarchy are careful not to get into too much trouble with each other because they have a kind of respect for each other. Hitler, though a pagan, secretly admires the close-knit organization and the authority of Romanism and especially its facility for adaptation. If Hitler should be victorious, declared the speaker, there would be no life-and-death struggle between the Roman Catholics and Hitler. The Nazi technique is, "First clear up the Protestant situation."

What of the Free churches? Both the Methodists and the Baptists are somewhat in favor with the Nazis. They have never been tied up with the State. So when a new power comes to the front, and as long as the new State does not interfere with them, they say, "We will be loyal to it." Besides, these groups are small and numerically insignificant. Hitler does not bother much with them. But he is glad to use them for propaganda purposes in parts of the world where they are strong.

At this point the speaker told of the great Baptist convention held in Germany when the Government gave the delegates full freedom to say anything, pass any kind of resolutions, even those severely critical of Naziism. There was no interference. But after the delegates from Britain, Australia, and America had departed and the German Baptist leaders had printed the statements and resolutions for distribution in Germany, they were promptly suppressed.

What do we learn from all this? In Germany there clashes the totalitarianism of God with the totalitarianism of the new Cæsar. We hold that there is one God and that we must obey God rather than man.

"I see also in Germany," said the speaker, "the old tendency of man to glorify himself. 'With our own hands, our own machines we are going to build the new society,' says Russia. Nazi Germany says the same thing."

"Again, I see in Germany a great winnowing process—a day of judgment. The

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What About Religious Hitch-Hikers?

A. RITCHIE LOW

Young Phil Paul has not been in the ministry long, but here is one thing about him and that is it does not take im long to catch on to some truths. Just the other day, or example, he was asking what he should do about bap-zing babies. I thought at first that he was asking me hether he should do the holding of the infant, or the nother or father as the case might be, but that was not hat he had in mind. He went on to explain.

It was not the matter of how to baptize that bothered im, or who should hold the baby; no, his problem, I was oon to learn, went far deeper than any such detail. What oubles him is the fact that several times a year he baptizes nfants whose parents take the most solemn oaths and then o out and forget all about them. Sometimes, said Phil aul, he actually does not see some of the parents again ntil another baby appears on the scene! Ought he, he ants to know, to continue this sort of procedure every ther year? He does not think so, and yet he wonders hat he and other ministers ought to do about it.

One thing led to another, and soon we were both dis-ussing at considerable length the whole problem of the elations between members and their church. This young inister has an idea that the time has come to try to make hurch membership really meaningful. Today, he insists, n too many cases it is just a farce. Hundreds of thousands f men and women make light of it because their duties nd obligations have never effectively been brought home o them.

Members, Phil Paul will tell you, will stay home from ervices months on end and yet feel no compunction about even in the presence of their pastors. These things are ue, he thinks, because by and large the clergy have not nade enough demands upon their parishioners. If pastors nemselves do not seem to think or act as though it made ny difference whether members went to church or not, hat can you expect from the laity? Do not misunder-and Phil. He did not say that pastors did not care; what e meant was that fairly regular attendance was something ney really did not expect!

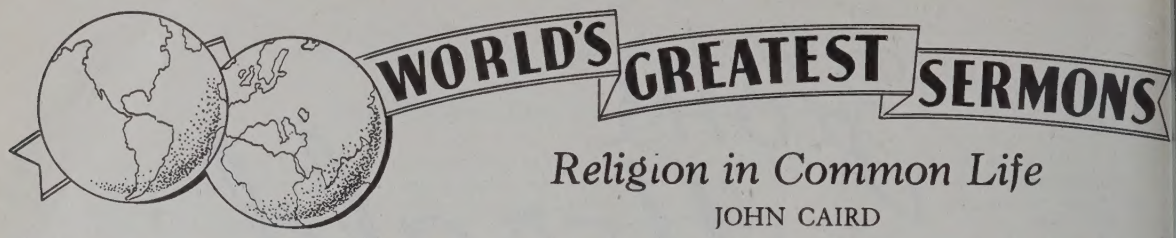
With the Rotary Club movement it is different, for in his organization you either count or are counted out. Either you attend, play ball, or quietly you will be asked to resign. Rotarians soon catch on to this, with the result that it is nothing unusual for a member of this luncheon club to enjoy a reputation for 100-per-cent attendance. I have spoken before many luncheon clubs of various sorts, as has my young friend, and both of us observed that participating and doing one's bit is something each mem-ber takes pride in. Why can we not introduce this spirit of teamwork and loyalty into our churches? I think we can.

But if we are to succeed in doing this we shall have to think in terms of quality as well as quantity. Maybe we are where we are, with an assortment of names in a book, largely because we have been too addicted to the gospel according to statistics. Maybe so. Not that we ought to make it hard for people to join the Christian church. Far from it. The church is not a place for saints to put them-selves on parade, it is a spiritual hospital for men and women who know they are sinners and that what they need is to be brought into contact with a great Saviour. On the other hand, while we should make it easy for people to *join* the church, we should make it more difficult than it is to *stay in!* Phil Paul is right. There are too many on the rolls who are just on the rolls.

The same is true of church finance. A little more than half the members in the average parish do the brunt of the work and pay the bills. In the average organization, Rotary, Grange, Masons, Eastern Star, and Odd Fellows, the way to keep yourself in good standing is to send in your annual dues at least. Where these are neglected, usually something is done about it. You do not go on year after year ignoring such obligations—the officers and mem-bers see to that. The amount members in these organiza-tions have to pay from year to year is not large, yet when a few do not do their share, it thrusts additional burdens upon others.

Isn't this true of the church? Those who give to benev-olences have to carry the load for those who have not been known to give a cent in years. In religious circles, however, these hitch-hikers who want others to do the attending and the praying and the paying are allowed to go their

(Continued on page 214)



Religion in Common Life

JOHN CAIRD

Not slothful in business; fervent in spirit; serving the Lord.—Romans 12:11.

To combine business with religion, to keep up a spirit of serious piety amid the stir and distraction of a busy and active life—this is one of the most difficult parts of a Christian's trial in this world. It is comparatively easy to be religious in the church—to collect our thoughts, and compose our feelings, and enter, with an appearance of propriety and decorum, into the offices of religious worship, amid the quietude of the Sabbath, and within the still and sacred precincts of the house of prayer. But to be religious in the world—to be pious, and holy, and earnest-minded in the counting-room, the manufactory, the market-place, the field, the farm—to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life—this is the great difficulty of our Christian calling.

The text speaks as if the most diligent attention to our worldly business were not by any means incompatible with spirituality of mind and serious devotion to the service of God. It seems to imply that religion is not so much a duty as a something that has to do with all duties—not a tax to be paid periodically and got rid of at other times, but a ceaseless, all-pervading, inexhaustible tribute to Him who is not only the object of religious worship but the end of our very life and being. It suggests to us the idea that piety is not for Sundays only, but for all days; that spirituality of mind is not appropriate to one set of actions and an impertinence and intrusion with reference to others, but like the act of breathing, like the circulation of the blood, like the silent growth of the stature, a process that may be going on simultaneously with all our actions—when we are busiest as when we are idlest; in the church, in the world, in solitude, in society; in our grief and in our gladness; in our toil and in our rest; sleeping, waking; by day, by night—amid all the engagements and exigencies of life.

Religion may be viewed in two aspects. It is a science, and it is an art; in other words, a system of doctrines to be believed, and a system of duties to be done. View it in either light, and the point we are insisting on may, without difficulty, be made good. View it as a science—as truth to be understood and believed. If religious truth were, like many kinds of secular truth, hard, intricate, abstruse, demanding for its study not only the highest order of intellect but all the resources of education, books, learned leisure, then indeed to most men the blending of religion with the necessary avocations of life would be an impossibility. In that case it would be sufficient excuse for irreligion to plead, "My lot in life is inevitably one of incessant care and toil, of busy, anxious thought, and wearing work. Inextricably involved, every day and hour as I am, in the world's business, how is it possible for me to devote myself to this high and abstract science?"

But the gospel is no such system of high and abstract truth. The salvation it offers is not the prize of a lofty intellect, but of a lowly heart. The mirror in which its grand truths are reflected is not a mind of calm and philo sophic abstraction, but a heart of earnest purity. Its ligh shines best and fullest, not on a life undisturbed b business, but on a soul unstained by sin. The religion c Christ, while it affords scope for the loftiest intellect in th contemplation and development of its glorious truths, i yet, in the exquisite simplicity of its essential facts an principles, patent to the simplest mind. Rude, untutore toil-worn you may be, but if you have wit enough t guide you in the commonest round of daily toil, you hav wit enough to learn to be saved.

Again: view religion as an art, and in this light, too, it compatibility with a busy and active life in the world, i will not be difficult to perceive. For religion as an art dif fers from secular arts in this respect, that it may be prac tised simultaneously with other arts—with all other worl and occupation in which we may be engaged. A man can not be studying architecture and law at the same time The medical practitioner cannot be engaged with hi patients, and at the same time planning houses or building bridges—practising, in other words, both medicine an engineering at one and the same moment. The practise o one secular art excludes for the time the practise of othe secular arts. But not so with the art of religion. This is th universal art, the common, all-embracing profession. I belongs to no one set of functionaries, to no special class o men. Statesman, soldier, lawyer, physician, poet, painter tradesman, farmer—men of every craft and calling in lif —may, while in the actual discharge of the duties of thei varied avocations, be yet, at the same moment, discharg ing the duties of a higher and nobler vocation—practising the art of a Christian.

Religion is not a perpetual moping over good books— religion is not even prayer, praise, holy ordinances; these are necessary to religion—no man can be religious withou them. But religion, I repeat, is mainly and chiefly th glorifying God amid the duties and trials of the world; th guiding our course amid the adverse winds and current of temptation, by the star-light of duty and the compass o divine truth; the bearing us manfully, wisely, coura geously, for the honor of Christ, our great Leader, in th conflict of life. Away, then, with the notion that minister and devotees may be religious, but that a religious an holy life is impracticable in the rough and busy world Nay, rather, believe me, that is the proper scene, the pecu liar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and solitar hours; that it can bear the light of day; that it can wea well amid the rough jostlings, the hard struggles, th coarse contacts of common life—the place, in one word, t prove how possible it is for a man to be at once "not sloth ful in business" and "fervent in spirit; serving the Lord."

A Christlike spirit will Christianize everything i touches. A meek heart, in which the altar-fire of love t God is burning, will lay hold of the commonest, rudes things in life, and transmute them, like coarse fuel at th touch of fire, into a pure and holy flame. Religion in th

ul will make all the work and toil of life—its gains and sses, friendships, rivalries, competitions, its manifold cidents and events—the means of religious advancement. ise superior, in Christ's strength, to all equivocal prac- ses and advantages in trade; shrink from every approach meanness or dishonesty; let your eye, fixed on a reward fore which earthly wealth grows dim, beam with honor; t the thought of God make you self-restrained, temper- e, watchful over speech and conduct; let the abiding nse of Christ's redeeming love to you make you gentle, lf-denied, kind, and loving to all around you; then deed will your secular life become spiritualized, while the same time your spiritual life will grow more fer- ent; then not only will your prayers become more evout, but when the knee bends not, and the lip is silent, e life in its heavenward tone will "pray without ceas- g"; then from amid the roar and din of earthly toil the r of God will hear the sweetest anthems rising; then, nally, will your daily experience prove that it is no high d unattainable elevation of virtue, but a simple and tural thing to which the text points, when it bids us be th "diligent in business" and "fervent in spirit; serving e Lord."

Though it be true that we cannot, in our worldly work, always consciously thinking of religion, yet it is also e that, unconsciously, insensibly, we may be acting der its ever-present control. As there are laws and pow- s in the natural world, of which, without thinking of em, we are ever availing ourselves,—as I do not think of avitation when, by its aid, I lift my arm, or of atmos- eric laws when, by means of them, I breathe,—so in e routine of daily work, though comparatively seldom I think of them, I may yet be constantly swayed by the otives, sustained by the principles, living, breathing, act- g in the invisible atmosphere of true religion.

Such, then, is the true idea of the Christian life—a life t of periodic observances, or of occasional fervors, or en of splendid acts of heroism and self-devotion, but of iet, constant, unobtrusive earnestness, amid the common- ace work of the world. This is the life to which Christ lls us. Is it yours? Have you entered upon it, or are you w willing to enter upon it? It is not, I admit, an impos- g or an easy one. There is nothing in it to dazzle, much its hardness and plainness to deter the irresolute.

To all who really wish to lead such a life, let me sug- st that the first thing to be done—that without which other efforts are worse than vain—is heartily to devote emselves to God through Christ Jesus. Much as has been d of the infusion of religious principle and motive into r worldly work, there is a preliminary advice of greater portance still—that we be religious. Life comes before owth. The soldier must enlist before he can serve. In in, directions how to keep the fire ever burning on the ar, if first it be not kindled. No religion can be genuine, goodness can be constant or lasting, that springs not, its primary source, from faith in Jesus Christ. And it is e reverential love with which the believer must ever ok to Him to whom he owes so much, that constitutes e mainspring of the religion of daily life.

But again, if you would lead a Christian life in the orld, let me remind you that that life must be continued well as begun with Christ. You must learn to look to im, not merely as your Saviour from guilt, but as the iend of your secret life, the chosen Companion of your litary hours, the Depositary of all the deeper thoughts d feelings of your soul. You cannot live for Him in the orld unless you live much with Him apart from the world. In spiritual, as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness, much more moral and spiritual greatness, is never attained but as the result of much that is concealed from the world—of many a lonely and meditative hour. Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises heaven is brought near, and our exaggerated estimate of earthly things corrected.

But, further, in availing yourself of this divine resource amid the daily exigencies of life, why should you wait always for the periodic season and the formal attitude of prayer? The heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilizing shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times, on the uplifted face of the believer's spirit, the gracious element is ready to descend. Pray always.

Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply to it the infallible test of experiment, and, by diffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly-mindedness, are something more than the stock ideas of sermons.

Carry religion into common life, and common life will lose its transitoriness. "The world passeth away!" The things that are seen are temporal. Soon business, with all its cares and anxieties,—the whole "unprofitable stir and fever of the world,"—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things: it finds in them the seed of immortality. No work done for Christ perishes; no action that helps to mold the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all of the results of the world's business that are worth the keeping. Worldly sharpness, acuteness, versatility, are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined with admirable perspicacity, tact, worldly wisdom, by a lifetime devoted to politics or business, is not, by such attainments, fitted to take a higher place among the sons of immortality. The honor, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but if these be all that, by the toil of our hand, or the sweat of our brow, we have gained, the hour is fast coming when we shall discover that we have labored in vain, and spent our strength for naught. But while these pass, there are other things that remain. The world's gains and losses may soon cease to affect us, but not the gratitude or the patience, the kindness or the resignation they drew forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus' sake, in the midst of our common work, but will have left an indelible impress on the soul, which will go out with it to its eternal destiny.

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L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
T. T. BRUMBAUGH
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JESSE LEE CORLEY
WALTER BROOKS FOLEY
CARLETON LACY
FRANK R. HOLLENBACK
PAUL MORRISON
JOHN OWEN GROSS

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Regarding Public Enemy No. 1

The increased use of alcohol by both sexes and in nearly all classes of society renders it today one of our most acute social problems. What may once have been deemed an abstract problem in morals has become in our machine age a daily issue of life and death to millions. Any illuminating discussion of this matter, therefore, is to be welcomed. We can think of no recent book more pertinent to this subject than Dr. Robert S. Carroll's "What Price Alcohol?"*

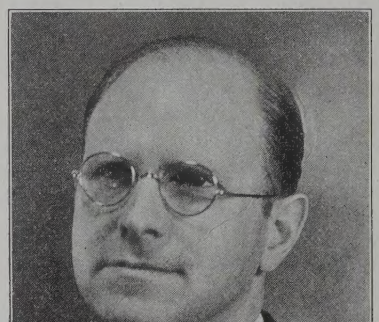
Dr. Carroll is founder and medical director of Highland Hospital, Incorporated, Asheville, N. C., has been a practising physician for more than thirty years, and is the author of several other significant books, mainly in the field of nervous and mental disease. His approach and method of treatment in the volume under discussion is altogether admirable. He begins with an analysis of those patterns of behavior and feeling common to life today—the tensions, ambitions, frustrations, together with the attempted mechanisms of escape. He shows how easy it is, if not how natural, for people to turn to proffered stimulants. The author then moves on in a completely scientific manner to point out that alcohol is an alien among the chemicals of the body, as well as to its structure and heredity. He defines the various types of victims who fall prey to its seductions, and the medicinal procedures whereby the prisoner's chains may be broken and freedom obtained. Best of all, he sets before us a common-sense philosophy of life wherein the individual may develop mastery in the making of everyday choices.

Here is a book that is factual or nothing. It is based upon the carefully recorded observations and experiments of the author. Nothing fanatical, extreme, o superficial distorts the final verdict of these page namely, that total abstinence is imperative for th addict, and better for everyone else. The volume complete within the area it proposes to discuss. W could wish, however, that here or elsewhere ther might be written a chapter based on the experience o those like John Gough who have found in religio alone that added increment of will which made ther victorious in the struggle with alcohol.

*WHAT PRICE ALCOHOL? By Robert S. Carroll, M. D. The Macmillan Company: New York. Price, $3.

Leader in Maine Methodism

In the death of Rev. Ernest Webster Robinson superintendent of the Portland District, whic occurred in a Portland hospital on Tuesday of las week, February 18, after an illness of several months Maine Method ism has lost on of its most prom ising leaders.



THE LATE REV. ERNEST W. ROBINSON

Mr. Robinson was born Augus 18, 1893, in Con cord, N. H., an received his earl education in th public schools o that city. Force to leave hig school to hel support his fam ily, he worke for some years meanwhile con tinuing hi studies until a length he wa able to enter Bates College. He took his bachelor o arts degree at Bates in 1923, and four years later h completed his theological work and received hi bachelor of sacred theology degree at Boston Univer sity School of Theology.

In the Maine Conference, of which he became full member in 1924, Mr. Robinson served severa churches before he was appointed to the district super intendency in 1937. His pastoral record include North Anson; Kittery, Second Church; Grac Church, Bangor; and Clark Memorial Church, Port land. He was a delegate to the General Conferenc and the Northeastern Jurisdictional Conference las spring.

Well-trained and well-read, alert, hard-working kindly, and tactful, this virile leader understood th purpose of the church and the work of the kingdom His record is an enviable one. He will be greatl missed by the Methodists of Maine and indeed of a New England.

Mr. Robinson was married in 1923 to Evelyn Lor Brown of Auburn, Maine. He is survived by his wif and a daughter, Patricia Mae.

Funeral services, at which Bishop G. Bromle Oxnam gave the address, were held in Clark Memo

Church, Portland, on Friday afternoon. Rev. hur A. Callaghan, superintendent of the Augusta trict, presided. Others who had part in the service re Rev. C. H. Davis, pastor of Clark Memorial urch, and Rev. John G. Rogers, superintendent of Bangor District. There was a full attendance of the nisters of the Portland District and the Protestant gy of Portland.

ston Hospitals and the Negro

n the "Your Boston" column of the *Boston Tran-pt,* Luther Conant, Jr., dealt one day last week with subject "The Heritage of the Abolitionists"—a ly of the Boston hospital situation from the angle liscrimination against the Negro. He made the fol-ing rather startling statements:

> It is impossible in the year 1941 for a Negro woman to be delivered by a Negro doctor in a Boston hospital. It is impossible for a Negro patient to be treated by a Negro physician or a Negro surgeon in a Boston hospital. It is infinitely harder for a Negro student to gain admittance to an outstanding medical school than it was two generations ago. . . .
>
> So far as we could learn, there is only one hospital in Boston where Negro girls are admitted to the nurses' training school or to a staff position.
>
> . . . . . .
>
> It is increasingly difficult for Negro medical students to obtain the same clinical experience as their white classmates. Boston University, which once had many more Negro medical students than it does today, said very frankly that they warn incoming Negro students of this difficulty. They are proud of the fact, however, that they have so far been able to provide sufficient clinical experience.
>
> A spokesman for the Harvard Medical School told us it was merely by chance that there had been no Negro students enrolled since 1927 and none graduated since 1931. There would be one next year, he said.

nly one doctor in Boston, according to Mr. ant, was willing to make a comment on the sit-on for publication. He was the world-renowned sician Dr. Hugh Cabot. He said:

> A situation such as exists in Boston is illogical and improper. I have sympathy for hospital trustees in the problem, but no respect for those who exclude Negro physicians.

Ir. Conant's column closes with these sadly signifi-words:

> The obvious result of this blank wall for the Negro physician, and more particularly surgeon, is that the New England trained Negro, willing and eager to serve his community, is forced, by and large, to seek a career elsewhere.

l this is Boston! Too bad.

German Speaks Out

ne of the most important and significant articles ppear in Zions Herald in recent years is the report he address made by Dr. Herbert Gezork before the ton Methodist Social Union on Monday evening of week. It appears under the caption "Inside Ger-ny" on page 194 of this issue of the Herald. In an rview after the address, Dr. Gezork expressed the opinion that Adolf Hitler is "saturated" with the philosophic teachings of Hegel and Nietzsche and that the long-range plan of the Nazis is world domination —first by a complete conquest of Europe, then by the establishment of very close trade relations with South America to "bring the United States to its knees" economically.

One Hundred a Day

Thirty-five thousand persons were killed in automobile accidents in 1940—an average of almost 100 for every one of the 365 days. In addition, 1,300,000 were injured by automobiles during that same period. These arresting facts are brought out in a booklet entitled "Here Today—" just issued by the Travelers Insurance Company of Hartford, Conn. In this annual report of the company, based on official returns from all the states, there are some significant highlights:

> Exceeding the speed limit was responsible for 40 per cent of the fatalities and 26 per cent of the injuries in 1940.
>
> Every third victim of a fatal traffic accident last year was a pedestrian.
>
> More than 97 per cent of all drivers involved in accidents had a year or more of operating experience.
>
> Almost 86 per cent of all fatal accidents occurred in clear weather and almost 78 per cent happened when the road surface was dry.
>
> A composite picture of 1940's typical accident driver would show that he was an experienced, middle-aged male and that he was driving a passenger car in good mechanical condition in clear weather during the early evening hours of a Saturday or a Sunday.

This Week's Preacher

Sermon for this week, "Religion in Common Life," by John Caird, appears on pages 196 and 197. It was originally preached before Queen Victoria about the year 1856 and was printed at her command. After the lapse of eighty-five years its clear-cut reasoning and its application to the problems of everyday life are as modern as though it had been written only yesterday. The preacher, who in his day was known as one of the world's leading pulpit orators, was born in Greenock, Scotland, in 1820. He preached at Edinburgh and Errol and about 1857 became the minister of the Park Church in Glasgow. In 1873 he was made principal of the University of Glasgow.

Good Reading for Camp Boys

It has been suggested that parents and friends of boys who have been called to the colors would do well to provide good religious reading for them during their period in the military camps. These young men now in training will need almost as never before the inspiration and teaching of the Christian religion. Why not send Zions Herald as a gift to that boy who has recently left or is about to leave your home or your church to take his place in the army, the navy, or the air force of the United States? The regular weekly visits of the paper will do him a world of good. Write us today instructing us to send the Herald to your boy or your friend, giving us his correct address.

"HE READS!"

Two church leaders were discussing the achievements of a bishop and the reasons for his success. Tersely remarked one of them, "He reads!" Thus in two short, crisp words the secret of the man's increasingly impressive career was made manifest. "He reads!" More and more leaders in church and state in this busy, feverish age are being enticed away from their books, and more and more their work is becoming mechanical and futile. In the interest of practical achievement, big business men have been insisting upon the "man among men" type of leadership, upon efficiency immediate and arresting, upon "results" that can be measured by the world's rough rule of thumb. Is it any wonder that vision has departed and that prophecy is dead? We have plenty of reiterators, plenty of imitators, plenty of shouters, but the men of ideas and ideals have departed and left us desolate.

Who reads today? Only the exceptional man gives himself to serious books. Reading, real reading accompanied with thinking, has gone out of fashion. We read the newspapers—at least the headlines; we read the magazines—at least the condensations; we scan the pictorials—at least we look at the pictures. We read debunking biographies and soft novels. We read short magazine articles recommended by this strange device: "Reading time, four minutes." But we do not read with the deliberate purpose of cultivating the mind. We are growing intellectually flabby, and our mental stock in trade consists mainly of the half-digested ideas of some wisecracking columnist. Homer, Plato, Euripedes, Dante, Shakespeare, Keats, and Shelley are covered with dust an inch thick. Even the Bible is just—somewhere, hidden away in the stuff. Under the dominance of the dollar sign, we have sold our birthright for a mess of pottage and have become wanderers among the desolate hills of this hard, material world.

The man of books quite possibly is not marked for immediate success, or for an arresting showing before his fellow men who demand a tangible shock or thrill; but in the long run, in the long run, he will command respect because he will know what he is talking about. He will bring fresh water and a blue sky to his thirsty and discouraged fellow travelers. Now, *that* is something, is it not?

Not every bookish man is a prophet. Some persons can read books and persistently fail to catch meanings; others emerge as quoters or repeaters; still others come to dwell in a dream world and to lose contact with the realities of everyday life. But for the most part the reader, if he is an eager, meditative reader, will with the passing of the years begin to inherit the intellectual and spiritual resources of the ages, and will take on a richness of soul and a pe tration of mind that will bring him not only the hi est personal satisfactions but also the gift of effec influence upon his fellow men.

Why is it that, in the field of religion and educat particularly, we ruin our leadership? We make erra boys out of our preachers and money-raisers out of college presidents. By everlastingly dinging in the e of these leaders the need of statistical showings, l anced budgets, new buildings, more members, a more students, we keep them racing from one th to another, and flatten out their personalities until th can no longer really lead. How often they must cry the agony of their dying souls, "O for a few hour week for reading and study!"

Good resolutions are generally made on New Yea Day. But a determination to read at least one go tried, and trusted book a month could very app priately be registered at the beginning of the Lent season when custom among churchmen calls upon to pause in our earthly grubbing and lift up our e for a few weeks unto the hills from whence come our help. Read the Bible? Yes, by all means, but re other books too. The pious old exhortation whi lauds "the man of one book" has value, but the m who reads only one book is not likely to get the m out of his one book. Read many books. They will ill trate and enforce Bible principles, shed new light old truths, stimulate new interest in the Scriptur and help us in the application of their teachings.

Nor is it sufficient to read only the volumes on th lists entitled "Books for Lenten Reading." A very d tinguished British author has declared that, next the Gospels, the works of Shakespeare deal most a quately with the great mysteries of life and the p fundities of human nature. Why not read during t forty days the four Gospels and the leading plays the Bard of Avon as a fundamental requirement, a then add to these basic books a number of no "electives" such as the poems of Keats and Brownin and a good life of Washington or Lincoln?

Surely this simple program of reading is not t much for any minister or layman who really belie that feeding his starved mind and soul with intell tual and spiritual food is one of the most importa exercises in which he can engage during Lent. "I reading requires time." Yes, it does require tin Reading is not scanning. But it might be well to c out some social functions, some committee meetin some idle gossiping visits with the neighbors, a enter for a few quiet hours the magic world of boo where there is inspiration and vision. We need fa and hope in these trying days. Read, read for your li

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

o Much Mail

have been compelled to enlarge my wastebasket. The lman on my street is overburdened. Pamphlets, book- and circular letters come pouring in unceasingly. May ake a gentle suggestion to board secretaries and com- sions that there is a danger they will so overdo this hod of promoting a good cause as to subtract from its iency.

ne day last week I received two letters from a certain rd in the same mail. Perhaps they started at different es, but one overtook the other before they arrived. At rate, they came together. The material enclosed could as easily have been all in one epistle and the postage have been reduced fifty per cent. I know it sounds yune to fuss over the cost of a postage stamp, but we e a large family of Methodists in these days, and if they get a letter, it costs. Because of my present responsibil- I know who pays the bills. These folks who sacrifice country circuits to meet their church obligations have ount their pennies. I believe the officials on the other of the line should do likewise. It is a sacred trust to inister the sacrificial offerings of the common people ed Methodists.

Moreover, as I have already suggested, the overmultipli- on of printed appeals does not add to efficiency. When mes to pass that a preacher (or layman), seeing a cer- address in the upper left-hand corner of the envelope, s and says, "Another one! Well, I will read that later," saturation point has been reached.

hasten to say there are special occasions when an ndance of literature is desirable. The call for "The Day Compassion" is such an occasion. A local church some- es has a special time for particular emphasis and so the church in general; but if a whole page is printed talics they lose their significance and if a preacher's y is bombarded with appeals fifty-two weeks in a year just do not appeal, that is all! Our brethren will ply enlarge their wastebaskets.

mehow, Methodists have a passion for the multiplica- of periodicals. After careful consideration we voted to bine seven *Advocates* into one. This we did and ched our great experiment. Then immediately every with a cause and every board with a burden began sue periodicals of their own, with the result aforemen- ed.

Why do they not get their message in the *Advocate,* use of the money they are spending in paying for their printing to pay for advertising space there, and so ease the income and improve the quality of the *ocate* and also assure their message of wider and more ful reading?

nd, of course, Zions Herald, which is not merely a onal organ but a journal of independent Methodist ion, offers a similar opportunity.

am sure that a Layman's Section, a Pastor's Section, a rld Service Section in the regular church paper would accomplish more than the present flood of journalettes and would save the church much money.

"One Foot in Heaven"

I find myself mildly surprised and quietly amused at the criticisms of Hartzell Spence's wholesome book.

The fear has been expressed that we might get a wrong idea of the typical Methodist layman from the unattractive specimens described. Of course that would be unfortunate, since the rank and file of Methodist laymen are quiet, faithful, and generous.

However, there are the other kind also, and it is well that we have the opportunity of viewing them with cleansing laughter as does Hartzell Spence rather than letting them make us cynical and bitter.

What preacher cannot match the stories from life given in "One Foot in Heaven" with others equally amusing? I think of the leader of the praying band who came near losing his religion because a woman with a misdirected sense of humor (or was it?) hung a "jumping-jack" for him on the Christmas tree; of the good brother who was cut to the heart because, as he said, "the minister preaches a whole sermon and does not look at me"; of the illiterate backwoodsman who declared emphatically, "Brethren, what we need is civilization!"—and many others.

Moreover, there are some so-called saints who just do not play fairly the game of the church. They will vote in quarterly conference for the return of the pastor and then see the superintendent privately and say, "We must have a change or the church will have to close its doors."

The suggestion made by one critic that Mr. Spence slanders the reputation of his godly father by making him deliciously human does not appeal to me. The highest authority on Christian character and pastoral efficiency instructed His disciples to be "wise as serpents" as well as "harmless as doves." Mere harmlessness is not a sufficient equipment for the ministry. When a church says of its pastor, "Well, he is a *good* man," I start to look up his record. Not that goodness is ever to be thought of lightly. It is the sine qua non of our holy calling, but it is not all. The Epistle of Peter tells us to *add to virtue knowledge.*

As I read the record of this preacher whose son loves to recall with a happy chuckle some of his father's accomplishments, I do not see a single act I should not be proud to have in my autobiography. I do not wonder his son loved him and—what sometimes is even better—*liked* him.

So I advise all my brethren in the ministry, after they have read Professor H. F. Rall's fifteen-thousand-dollar classic and Stanley Jones's book with the awkward title "Is the Kingdom of God Realism?" and Glenn Clark's guidebook to health, to sit down some Monday and read to the end "One Foot in Heaven"!

And, oh, you motion-picture makers, do not spoil it by trying to make it conform to the usual infernal triangle, and do not change the character or the characteristics of this Methodist parson who cheerfully lives his religion and likes his job.

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

Eighth Day

READ MATTHEW 4:18-22.

The love of power is an entirely natural human impulse, yet nothing can lead to more devastating ruin. Notwithstanding, Jesus appealed to these fishermen by a promise of power. Never does He try to crush the natural impulses of men. Rather He captures them and makes them do their full part in the development of a rich life. The power which He promised these men was power to serve them, and its use was to be learned in His own companionship. Thus at once He gave His disciples power beyond the dreams of the Cæsars and yet free from the dangers to which the world's men of power are sadly heir.

Teach us the strength that cannot seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to succor man's distress.
(Rudyard Kipling.)

PRAYER FOR THE DAY:

O God, Thou hast so made me that I cannot bear to think of living a life without meaning or power. Help me, then, to find the fulfilment of my ambition in the companionship of Jesus, who sought power only to serve His brethren. Amen.

Ninth Day

READ MATTHEW 9:9-13.

We have a way of putting people into classes and then losing them. Publicans were classed as hopelessly irreligious and sordidly unpatriotic, and then were left severely alone, with the result that they perforce accepted the classification and slipped deeper and deeper into ways that justified it. But Jesus insisted on dealing with men as individuals, and was always discovering the treasures of manhood which had been buried under an inhuman classification. We should fight for deliverance from this common sin, all the more dreadful because so common, of losing men in a maze of classification.

PRAYER FOR THE DAY:

O God, Shepherd of all mankind, to whom each member of Thy flock is dear, deliver me this day from the sin of dismissing as a member of an alien class any for whom Christ died. Give me today the joy of mutual friendliness with some whose way of life is different from my own. Amen.

Tenth Day

READ MATTHEW 8:18-22; MARK 10:17-22.

Does it seem strange to think of Jesus as refusing people who volunteered for His service? Well, that is what He did more than once. Only the complete whole-hearted would He accept—He was nev attracted by the idea of adding names to a list. The is something a bit terrifying about this. Not ev His love for men could blind His eyes to the tru about them. What must He think of the discrepan between our loud professions and our shabby pe formance?

If love should count you worthy, and should deign
One day to seek your door and be your guest,
Pause! ere you draw the bolt and bid him rest,
If in your old content you would remain.

. . . . . .

He wakes desires you never may forget,
He shows you stars you never saw before,
He makes you share with him forevermore
The burden of the world's divine regret.
How wise you were to open not! and yet,
How poor if you should turn him from the door!

PRAYER FOR THE DAY:

O God, throughout this day keep ever before me the visi of Thy Son with His face turned always toward realit however hard, and duty, however stern, that in the glo of that sight I may joyfully follow in the strait and narro way that leads to life like His. Amen.

Eleventh Day

READ MATTHEW 5:13-16; 13:10-17.

Who can read passages like this without a feelin of self-reproach? Here are privileges and opportun ties which angels might well covet, and they are ou for the taking as disciples of Jesus. But where is ou inspired knowledge of the mysteries of the kingdon where this clear apprehension of the final meanin and ultimate value of life? How much light are w giving to a world which surely needs to glorify God These are sobering thoughts with which to begin new day. The privileges of discipleship and its op portunities—what are we doing with them?

God—let me be aware,
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground not seeking for the light,
Soul never aching for a wild-winged flight,
Please keep me eager just to do my share.
God—let me be aware.
(Miriam Teichner.)

PRAYER FOR THE DAY:

This day, O God, give me a clear vision of what it means be a disciple of Thy Son. Never let me be content with fo lowing Him afar off. Make me fearless and eager to recei the full bounty of His self-giving that I may share it wit my brothers—today. Amen.

welfth Day

ead Matthew 10:5-39.

The honesty of Jesus would of itself mark Him as unique. He promises His followers a magnificent place in the world, but He never fails to make it clear that great privilege can never be given—it must be won. We do not always meet Him with an equal honesty. We tell ourselves that since He spoke to men of a long-vanished age His words cannot apply to us. Yet when we are honest with ourselves and with Jesus we know that He was stating the basic laws of life. Perhaps we may have to separate the great principles from the particular forms which He used, but to water His words down is to take our way into the pathless bogs of unreality. True disciples of Jesus must honestly face the facts and resolutely follow where they lead.

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

(William Blake.)

ayer for the Day:

Deliver me, O God, from self-indulgence and from self-conceit, from every form of slackness, that I may this day be worthy of the commission of my Captain, even Jesus Christ. Amen.

hirteenth Day

ead Matthew 17:1-8.

These three disciples were bewildered by the glory that they saw. So crowded was this high moment with great meaning that they could not grasp it easily or at once. Yet they did share the vision that came to their Master. The Lord Jesus is able and willing to share even with followers who cannot fully understand Him the radiance of His own high experience. There is a message for us in that—it is with greatly daring expectations that we should enter upon another day in His service.

I know not where
The glories of the heavenly city are—
In dazzling sun, in moon, in quivering star—
Yet faith can pierce the clouds and find Thee there.

(Elizabeth Gibson.)

ayer for the Day:

O Master, I am beginning another day. Help me to live it by the light of whatever vision Thou art pleased to give me, that my understanding of Thy love and power may grow, and I may be made fit for greater visions and better work. Amen.

ourteenth Day

ead Matthew 20:20-28.

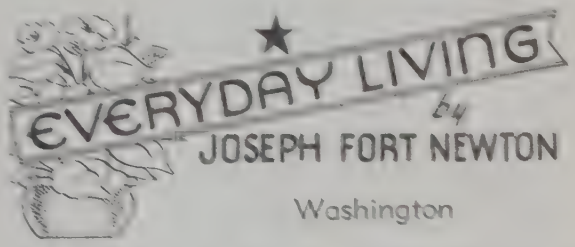
Jesus did not rebuke the ambition of those two disciples. But He does try to make it truly constructive and thus safe for them and for the kingdom. They wanted places made for them. He pointed the way to true greatness by bidding them make places for themselves. The unambitious man is worthless, but true ambition seeks no unearned favors.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edg'd with steel,
To strike the blow.

(John Drinkwater.)

Prayer for the Day:

Make me eager, O Master, for a high place in Thy kingdom. But let me seek that place in the front line of Thy service where hardship and danger crown the day for those who seek no other crown but one like Thine. Amen.



Washington

My home is not far from Valley Forge, where, in the ghastly winter of 1777-78, Washington and his little army—hardly more than a "rabble in arms"—endured unbelievable things, and waited.

Sometimes, when I am low in my mind, or discouraged about my country, I go out to the old campground, to think, to remember, and to offer a little prayer. It does things to me, does things deep in my heart.

Never do I enter the park without thinking of the words of God to Moses at the burning bush: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Maxwell Anderson, in his poetic drama "Valley Forge," has a scene when hope was at a low ebb, and some of Washington's men came to him and said they could not go on, without food fit to eat, and must leave.

Others had left, deserting a desperate cause; almost half the army was sick, and the outlook was black. The writer puts such words as these into the mouth of Washington, in reply to his disheartened men:

"What I fight for now is a dream, a mirage, perhaps, something that's never been on this earth since man first worked it with his hands, something that's never existed and never will exist unless we can make it and put it here—the right of free-born men to govern themselves in their own way.

"If you're lost interest in this cause of yours, we've lost our war, lost it completely, and the men we've left lying on our battlefields died for nothing whatever—for a dream that came too early, and may never come true.

"We mark time here, gentlemen, and there's much to do," he said, after a pause; then looking around at the men, and their officers, he went out. They did not leave—his faith renewed their courage and hope.

Instead, the winter was spent in training a rabble into an army, and when they broke camp they did not stop until the victory had been won. Such was the spirit of the men who made this republic.

If we are to keep our republic in a world of madness, it can only be kept by keeping the faith and spirit which created it. If we lose faith in liberty, and are too soft to defend it, liberty will be lost.

Jack Wilson and Your Son Go to Camp

Will the Church Meet Them There?

Jack Wilson's life was pretty much the life of Central Corners and of Polk County. It was circumscribed—restrained, if you will—by the town in which he was born, and the county-seat in which he had spent his high-school years. Of course, the car had taken him to vacations at the lake, but the family and the "home-town atmosphere" went along too. The activities of the three years since he was graduated from high school—three years spent in the bank at Central Corners—had not made him too familiar with the "outside world."

In fact, Jack Wilson was a typical son of the best in his home town. He was a member of the Methodist Church and of its young people's organization. Its social events—in company with boys and girls his family had known all their lives—were his principal sources of recreation; those and the neighborhood motion-picture shows, the Saturday baseball games, the Sunday gatherings of the family and the in-laws. . . . Without ever thinking about it, Jack Wilson had had thrown about him the protections and the restraints of a small community "where everyone knew everyone else," and of the church, and of kinsfolk. . . .

Then, unexpectedly, the call came to Jack Wilson to take training at an army camp, far from his home and his state. . . . Life and everything surrounding life changed in twenty-four hours. . . .

Life in the camp itself was interesting and invigorating. Food and clothing and place to sleep were adequate. Everyone was busy. Out-of-door life and exercise seemed welcome after years on a stool. But it was during the leisure hours and especially on Sundays and days off that Jack was lonesome—perhaps even a bit homesick. Going to the camp movies, "bull sessions," and playing cards were about the only evening activities. Or one could go "into town," where recreation was almost as scarce and not nearly so well supervised. With the coming of thousands of boys, the dance-hall took on a new lease of life, new poolrooms opened, and the roadhouses, the cheap motion-picture shows, and the drinking places did a boom-time business. The best citizens—certainly the best girls—did not make the acquaintance of soldiers. . . . After wandering through the town "looking for excitement," Jack returned to camp more downcast than before he left. . . . True, there was a church in town, but its doors opened only on Sunday morning, it had no recreational facilities, and if many of the boys attended services, the regular members would have to move out. . . . And besides, who wanted to be called a sissy for going to church? . . .

In a year, Jack Wilson's camp service will be over and he will return to Central Corners and perhaps to the bank. . . . But he will never be quite the same man who left there twelve months before. He will have seen—if not too deeply tasted of—"the world."

You may write the name of your own son or of some lad in your church for that of Jack Wilson. The story would be the same, for Jack is typical of thousands of Methodist boys now in army camps, and of scores of thousands who will be there during the next five years.

The Methodist Emergency Commission, recognizing the menace that lurks in and around army camps for Methodist and other Christian youth, is planning that $250,000 of its asking of one million dollars to be raised on Sunday, March 2—"The Day of Compassion"—shall b set aside for special ministry to youth in camps.

To counteract the low dance-hall, the "drink trailer the commercial poolroom, it is proposed that Methodi chaplains be provided with recreational equipment: at letic outfits, reading rooms, play and game materials, ar necessary outfitting for social, religious, and education programs. All services of this nature within the cam are under the chaplain's guidance—and there will b about 120 Methodist chaplains. The Government pa their salaries but gives them nothing for equipment.

Then, it is proposed also, Methodist churches near camps are to be helped from this fund to give religiou educational, and recreational facilities to Method trainees. In some cases it might mean the building of parish hall, or hut, or wing to a church for recreation purposes. In others it might mean adding a train worker or assistant pastor to minister to the youth, specialists to train choirs, organize games and entertai ments, religious gatherings, lending libraries, etc. El where Methodist pastors may be provided to preach ar work within the camps on invitation of the chaplains, funds may be given the near-by churches to strength their programs. . . . In each case and at each camp, t need will have to be studied separately—and the reme applied.

The Methodist Emergency Commission and the Boa of Missions and Church Extension are cooperating wi other church and interdenominational agencies in p senting some of the major items of camp service to t War Department and to the chaplains. For example, the is fear that there is potential danger to health and mor to boys who spend week-end leaves in some of the larg cities. Shall these agencies unite in providing hostels in t cities, or shall they leave the boys to questionable boardin houses and third-rate hotels?

For establishing a five-year program of service, t sum of $250,000 seems small indeed—but it can do mu to promote the moral welfare of Jack Wilson, and yo son, and that other trainee from your church.

Monsignor Mulroy, president of the National Conf ence of Catholic Charities, recently gave a warning church and parents alike. Said he: "Leisure-time activit and interests for a million young men within the traini camps and in adjacent communities! What problems th will present! . . . If, however, we have learned anythi from the first World War preparations and aftermath, know that we (social and religious agencies) shall needed. Indeed, it requires little vision for us to real that with all the resources of our own and all ot national organizations we way fall far short of our goa to prevent army life, its hardships, callouses, and temp tions, from undermining the morale of young Ameri manhood. In the army, the refinement of manly charac of our people effected by the home, the school, and church is apt to be seared and scarred—like the fair skir an inexperienced traveler who meets the wind, sand, a sun of the trackless prairie, mountain, or desert. We m do our part to prevent this demoralization."

Give on Methodism's and America's "Day of Comp sion," Sunday, March 2, in your local church.

"Who Started This?"

"Who started this world, anyhow?" asked a discouraged nd disillusioned man.

Experience had dealt him telling blows. Two trusted ssociates had swindled him. His bad temper and increasng irritability had alienated his friends. In a tantrum-like ffort to escape from himself, he had made occasional xcursions into moral laxity. Clinging to the remnants of is pride, he described himself as a man of experience, nd sat in judgment on the world, declaring, "Life is not vorth the effort. What does goodness get you? Who tarted this world, anyhow?" As if from nowhere he heard voice saying, "I did." A guilty feeling crept over him hat this might be God talking.

One day he stumbled on a radio broadcast, which ncluded the following statement: "This world is orderly, ot accidental."

Meditating on the thought, he made several observaions: The laws of chemistry, biology, and engineering are lependable. The silent voice said to him, "I made them. Vou break them at your peril."

Again he meditated: There are laws of logic, and I have he capacity to reason. The still small voice continued, "I nade and sustain both. You cannot reason two and two nto five." He said to himself, "I realize that. I am comelled to assert and defend the truth." The invisible Presnce was heard again. "That is the moral law. I made it oo, and another, the law of purpose and destiny. A child rows and becomes a man, an acorn a tree, and a savage a aint."

The meditation continued, asking about the evil in the vorld, and the voice replied, ". . . not all things are good, ut all things work together for good to those who love God and keep His commandments, that is, His laws."

As the meditation ended, he found himself in prayer nd reading from an old book:

> **"In the beginning God created the heavens and the earth." "Thus saith the Lord, I am the Alpha and the Omega, the beginning and the end."** Genesis 1:1, Revelation 1:8.)

"Horn-Honkers"

Here you are driving along in a perfectly safe and sane manner when the car behind you calls out for more room. While you edge over to let your pursuer by, he continues his vigorous honking. You are now dangerously close to the white line and perilously near those oncoming fenders, but the dragon's breath is on your tail-light and his arrogant horn says, "Toot, toot, get out of my way!" His errands are the only urgent ones, so clear the road! He is a horn-honker, blowing and elbowing his way through life.

The horn-honker knows his own importance and will not hesitate to acquaint you with it wherever he is—behind the wheel, in business, at home, or in church. He is always saying, "Toot, toot, get out of my way!"

Upon your meditations, he will barge in, scattering your thoughts to present his own. Door-slamming is his specialty. When he visits you, you shudder for the plaster, and when he gets in your car you expect the glass from the door he closes to land in your lap. In public places his voice is too loud. Interrupting conversation is his delight. To your feeble words, he will utter, "Toot, toot, get out of my way!"

He is a horn-honker. His wife knows it and leads a miserable existence. His threatened children plan how some day they will dish him a dose of his own domineering. He holds a mediocre job because he talks and honks himself out of important promotions. As a child, he went into tantrums and stamped his feet; as an adolescent, he was a bully; and as a man, he is a horn-honker.

Do not try to punish him. Let him go. All horn-honkers eventually come to a bitter end. The discipline and self-control is good for you, and God has set a net for him. Paul put it this way:

> **Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.** (Romans 12:19.)

Jesus said:

> **Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.** (Luke 14:11.)

Rev. Harold C. Case, pastor of the Elm Park Methodist Church, Scranton, Pa., is guest counselor for students of Boston University School of Theology this week. Beginning Tuesday, under the auspices of the Mount Vernon Student Association of the school, Dr. Case speaks at morning chapel hours each day and conducts evening seminars on problems confronting theological students in "Preaching in Times of Crisis."

Rev. H. F. Aldrich of Brewer, Maine, has been bereaved by the death of his mother, Mrs. Ellen S. Aldrich, February 11, after several years of failing health. Born in 1850 in Wilton, Mrs. Aldrich lived nearly all her life in Maine. Her son is her only immediate survivor. The funeral service was held at the Methodist Church in Wilton, of which she had been a member for forty-seven years. The present pastor, Rev. Fergus Lea, officiated. Mrs. Aldrich was a constant reader of ZIONS HERALD.

Rev. Waldo E. Dunn of Falmouth has been appointed to Quarry Street Church, Fall River, by Bishop G. Bromley Oxnam. Mr. Dunn succeeds Rev. J. B. Gates, who recently became pastor of First Methodist Church, East Weymouth.

Miss Roxy Lefforge has been appointed temporarily to the Philippines by the Board of Missions, until such time as she may reenter China. She plans to sail for Manila in March.

Mary R. (Niles) Sweet, who died recently at the home of her daughter, Mrs. A. M. Kelton, in Athens, Vt., of a cerebral hemorrhage, served with her husband, Rev. H. P. Sweet, in the Vermont Conference for thirty years. Their charges were Athens, Grand Isle, Underhill, Pittsfield Federated, and Waits River Circuit. As a pastor's wife, she will be remembered for her patient understanding and her sunny disposition. Mrs. Sweet was born in Berkshire, Vt., August 23, 1867, and was married to Mr. Sweet July 10, 1884. She leaves her husband, six sons, Preston M., of Pittsfield, Conn., H. Earle, of Hartford, Conn., Sidney C., of West Springfield, Mass., Claude M., of Arlington, Mass., Lloyd L., of Middlefield, Conn., and Wendell N., of Claremont, N. H.; four daughters, Mrs. Ethel Wakefield and Mrs. Lillian Magoon of Morrisville, Vt., Mrs. Mary Mark of Cornish, N. H., and Mrs. Winnifred Kelton of Athens; twenty-six grandchildren and five great-grandchildren; also a sister and a brother. Rev. John O. Long of Randolph Vt., officiated at the funeral service, held at the church in Athens.

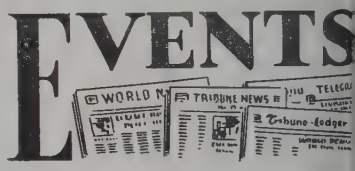
Rev. William R. Leslie, pastor of St. Mark's Methodist Church, Brookline, was reelected president of the Boston Area Council of Churches at the annual meeting held on Tuesday of last week at Harvard Congregational Church, Brookline. Other Methodists active in the organization are Howard W. Selby, treasurer, and Vincent P. Clarke and Rev. Arthur D. Stroud, directors.

Rev. Harvey Reeves Calkins, veteran Methodist pastor, former missionary to India, and authority and writer on Christian stewardship, died in Berkeley, Cal., February 15, at the age of seventy-four. He had been in the effective ministry of the Methodist Church since 1889, although retired from active service in 1929. He spent seventeen years in India, serving as pastor, educator, and district superintendent. During his years in the United States he had been a pastor in Chicago, and secretary of the Department of Christian Stewardship. His books on stewardship, including "The Victory of Mary Christopher," "The Centenary at Old First," and "A Man and His Money," were widely acclaimed throughout Protestantism. Dr. Calkins was born in Valparaiso, Ind., April 11, 1866, and received his education at Northwestern University and Garrett Biblical Institute. He is survived by his widow, the former Ida Von Holz of Cincinnati, and by a daughter.

Bishop G. Bromley Oxnam will deliver the Merrick Lectures at Ohio Wesleyan University, Delaware, Ohio, March 9-13. His general subject will be "Contemporary Crucifixion and Crusade."

Rev. John Dunstan of the Maine Conference, now living in Honolulu, is keeping his hand in at pastoral work by doing some parish visiting for Central Union Church. "Just as I came here," he writes, "the Pilgrim Church of Portuguese origin united with this (Central Union) church, and I was asked to call upon them, 200 families in all. They received me graciously, and I helped to tie the knot of the two churches." Elsewhere in this issue appears a report of the recent session of the Hawaii Mission, sent by Mr. Du stan.

Joseph R. Ensign, manufactur philanthropist, former state legislat and Methodist churchman, died rece ly at his home in Simsbury, Conn. M Ensign, in addition to his many bu ness interests, had been a loyal su porter of the Methodist Church a its far-flung activities. He and oth members of the Ensign family est lished and maintained the Susan T Ensign Memorial Hospital in Na chang, China, a memorial to mother.



The Council of Bishops and the S retarial Council are scheduled to m at the Stevens Hotel in Chicago Wednesday of next week, March 5, lay definite plans for the promotion the regular benevolences, looking ward the close of the World Serv year, May 31.

A cablegram received by the Bo of Missions and Church Extension February 10 gave the information t Marian Payne Hall, the main admir tration building of Hwa Nan Colle Foochow, China, had been destro by accidental fire. The building v valued at $176,000.

The annual meeting of the As ciated Church Press, to be held in B ton, March 10-13, in connection w Boston University's Founders' Day c bration, will begin with a dinner M day evening, March 10, at the W side Inn, South Sudbury, when members of the Religious Press C of Boston will be hosts to the visiti editors and their wives. The Tues program will include sessions morn and evening at Boston Universi Charles Hayden Memorial (the C lege of Business Administration, Commonwealth Avenue). Morn speakers and subjects announced Clifford P. Morehouse, editor of *Living Church,* Milwaukee, W "Religious Journalism and the L man," and Bernard J. Mulder, ed of the *Intelligencer-Leader,* Gra Rapids, Mich., "Pressing Problems Religious Journalism." In the eveni T. Otto Nall, managing editor of *Christian Advocate,* Chicago, Ill., tell about "Launching a New Pap

and Dorothy McConnell, woman editor of *World Outlook,* New York, will discuss "New Methods in Church Publications." At 4 P.M., President Daniel L. Marsh of Boston University, and Mrs. Marsh, will give a reception and tea at their home, 225 Bay State Road. On Wednesday and Thursday, as noted in last week's Herald, the religious editors will participate in the Founders' Day observance, the theme of which will be "Freedom in a Democracy." The members of the Associated Church Press will be the guests of Boston University at luncheon on Wednesday and also at the formal dinner Thursday evening at the Copley Plaza Hotel.

Services of unusual interest were held at Trinity East (Negro) Methodist Church, Houston, Tex., on Race Relations Sunday, according to the pastor, Rev. J. S. Scott. At the morning services United States District Judge James V. Allred, former governor of Texas, gave the message. At the evening hour, Mayor Neal Pickett of Houston, who is a Methodist district lay leader, and Rabbi Sanders A. Tofield were the speakers.

Departmental conferences, interest group conferences, and a worship service are included in the program announced for the Lenten Conference on Christian Education of the Greater Boston Churches, to be held on Saturday of this week, March 1, from 2 to 6 P.M., at the New Old South Church, Copley Square, Boston, under the auspices of the Massachusetts Council of Churches and the Association of Professional Directors of Religious Education of Greater Boston. Dr. John Lobingier and Mrs. Nellie E. Friend are the program committee. It is hoped that the 1941 conference will be even more successful than that of a year ago, which was attended by more than three hundred persons. All workers in Christian education, including ministers, will find something in the program of special interest to them.

Methodism in Cambridge bids fair to be greatly strengthened by the merger of Harvard Street and Epworth churches. Though a possible merger has been a study problem for some years, the climax came with unexpected rapidity. On St. Valentine's Day the Harvard Street Church was sold to the Episcopalians of the Diocese of Massachusetts for the St. Bartholomew Mission (Negro), and it is being remodeled for their use. Epworth and Harvard had voted unanimously, in their quarterly conferences held on January 14, to unite. The united congregation met in Epworth for the first time last Sunday. The actual declaration of union will be made by Bishop G. Bromley Oxnam at a joint quarterly conference on Friday of this week, February 28, at which Rev. William Gunter, district superintendent, will preside. The legal name for the new church will be decided upon at this time. A part of the money that Harvard Street brings to this merger will be used to remodel the Epworth auditorium into what promises to be one of the most beautiful sanctuaries in Cambridge. Dr. Fred Winslow Adams will be co-pastor with Rev. Hamilton M. Gifford until Conference.

Not in Prison—Not Banished

Rev. Toyohiko Kagawa (center) Conversing with Dr. Ralph E. Diffendorfer (left) and Bishop James C. Baker (right) during Their Visit to Japan Only a Few Weeks Ago. Here Is Evidence That Dr. Kagawa Is Still at Liberty. He Is at the Present Time Conducting an Evangelistic Campaign.

A bequest that may prove to be one of the largest gifts ever made to the Board of Foreign Missions of the Methodist Episcopal Church is revealed in a reading of the will of the late E. S. Collins of Portland, Ore. According to the attorneys of the estate, the will will appraise around seven million dollars. Provision is made for employees and business associates and there is a cash bequest of $30,000 to the Young Men's Christian Association of Portland; $15,000 each to the Oregon Annual Conference and to the Pacific Northwest Conference; $10,000 to the Old People's Home of Salem, Ore.; and forty per cent of personal property in the State of Washington to the College of Puget Sound. Ten per cent of the property in Pennsylvania, after certain bequests are made, goes to the Board of Home Missions and Church Extension. Sixty per cent of the property in Pennsylvania, after similar bequests are made, goes to the Board of Foreign Missions. The Board of Foreign Missions also receives percentages ranging from fifteen per cent to seventy per cent of properties located in other states, after certain legacies are paid. The residue goes to the widow and children. Mr. Collins was at one time a member of the Board of Foreign Missions, as was his father, the late T. D. Collins of Nebraska, Pa., before him.

"The University of Life," conducted under the auspices of the Methodist and Baptist churches of Greenfield, has had a very successful season. The average attendance was 240, as compared with 207 last year. The largest attendance was 269. Rev. G. Albert Higgins and Rev. Ralph L. Rood were the co-pastors.

A new heating plant and student union on the campus of Hamline University, St. Paul, Minn., will be dedicated at a meeting of the trustees of the college, Tuesday, March 11.

With Our Writers

A. Ritchie Low, Johnson, Vt.; minister of the Federated Church.

Mrs. J. W. E. Bowen, Sr., Atlanta, Ga.; widow of Professor J. W. E. Bowen of Gammon Theological Seminary.

Their Work Lives On

The Romance of the Calhoun Colored School

MRS. J. W. E. BOWEN, SR.

In a home in New England surrounded by wealth and culture lived a beautiful young woman, the idol in her family and a favorite among her friends. After a few years of social activities, she surprised her family by expressing a desire to do missionary work. Her brothers pleaded with her that she was needed in the home. The father and mother had died.

But when her brothers realized that she was in earnest, they proposed a mission in Boston. She said that Boston did not need her, that there were many who would and could work there. Finally a foreign field was suggested. She replied, "I want to go South where there are no schools and work among the neglected and underprivileged colored people." She was informed that she did not know the colored people, not even as servants, and one must know the people with whom one is to work.

She answered, "I will go to Hampton Institute and study its work and people." She went to Hampton, and became so interested in and enthusiastic about the work and people that all who came in touch with her knew and loved her.

During Miss Dillingham's first year at Hampton Institute, another young woman from a similar New England home enrolled. This second young woman had met General S. C. Armstrong while he was traveling through New England in the interest of Hampton. Stopping in New Haven, he was a guest in her home.

During conversation in that home, General Armstrong asked what her plans for life might be. She had completed her schooling. He persuaded her that a better life than that of attending social functions was open to her, and described missionary work as a teacher in Hampton Institute. She told him she did not know how to teach. His answer was, "Come and learn."

So, with the consent of her family, she went to Hampton Institute. There she met the other young woman, Miss Dillingham. They were kindred spirits, filled with an earnest desire to serve in their new field of adventure. At the close of the school year at Hampton, Booker T. Washington came to attend the Commencement exercises, and met Miss Dillingham and Miss Thorn.

When they learned that Mr. Washington came from the deep South, they inquired of him if he knew any place where a school was needed. He drew from his pocket a package of letters, among which was one urging him to send a teacher to a community where there was no school. This was good news to these eager missionary spirits and seemed to be just the place they wanted.

The place was Calhoun, Alabama, one of the darkest places in the state, nestled among the foothills of the Appalachian Mountains. It was in the days when the sharecropper and peonage system was at its lowest level, among miles and miles of plantations. On such plantations as these, the poor Negroes toiled all day long with no hope of ever rising to a higher level. Such hopeless hardships gave birth to the spirituals "Nobody knows the trouble I see" and "Goin' t' lay down my burden."

When Miss Dillingham and Miss Thorn reached Calhoun, they found it a dreary place. The only store was owned by the man who owned not only all the land fo miles but all the Negroes who worked his land. Onl such brave women as these two, with earnestness of pu pose, could have approached a man who did not believe i Negro education.

They told him their purpose in coming to Calhoun an asked his cooperation with their plans. He had never bee approached or appealed to by such superior, cultured, an Christian women. They told him he, too, would be great benefited to have his community improved. After they ha convinced him of these facts, his attitude changed in fav of a better order. He gave them ten acres of choice lan for the school. It was located on a hill near by. He als gave them the option of obtaining more land, which the did from time to time.

Miss Dillingham and Miss Thorn notified their frien of their achievement and began building schoolhouses. I the meantime, they stayed in the proverbial log cabin. was not long before several large buildings were erecte painted white, and surrounded by trees and shrubbery.

The hill became a great lighthouse in that once desola spot. For miles it sent beams to brighten and cheer th oppressed who had lived in darkness so long. To hear th bell calling their children to school and on the Sabba calling the old and young to church—who can estima the great blessing that came to these simple, ignora people from the schoolhouse on the hill?

Then the school board members, strong, noble-hearte friends, with means and influence, offered their services help in this worthy cause. The membership included su men as Hon. John Bigelow, Colonel Thomas Wentwor Higginson, the Hallowells, Paul Revere Frothingha Henry W. Farnam, Booker T. Washington, Henry Wa Sprague, Joseph Laud, and William Jay Schieffelin. A ho of splendid women gave help to these generous frien and the remarkable vision of the two workers.

The school made rapid progress in spite of prejudi against it. The hill and surrounding land, once a barr waste, became a place of learning for the entire co munity. The school leaders encouraged the planti of trees, and the making of gardens for home use, which little was known save the cultivation of swe potatoes, corn, and collards.

Through the investment of friends the school boug land, which was sold to the people to encourage hor ownership. The people bought according to their needs sizes of families.

In order to obtain a homestead, the applicant must p the test of sobriety, honesty, willingness to work, and clean Christian character in the home and communi Every phase of an American normal life is emphasized the Calhoun center.

The illustrated catalogues of Calhoun School show t various activities. "God hath wrought" much throu those two courageous women. Both have now gone their reward. One sleeps in the soil of her native state; t other, in the hills of Alabama, where she ended her lif work among the people she loved. But the work th began lives on.

Mission Board Makes Momentous Decision

WITHDRAWS MISSIONARIES IN JAPAN-CONTROLLED AREAS

Following the report of two of its mem-
ers who had just returned from a visit to
apan, and in view of the urgent advices of
he United States Government, the Board of
Missions and Church Extension of The
Methodist Church on February 20 sent cables
vithdrawing or transferring to other mission
ields all of its missionaries, both men and
vomen, now stationed in Japan, Korea, and
n the North and Central China areas under
military control of Japan. Announcement of
his action was made by the secretaries of
oreign work of the board at 150 Fifth
Avenue, New York City.

It was pointed out by Dr. Ralph E. Dif-
endorfer, executive secretary of the Divi-
ion of Foreign Missions, and one of those
vho visited Japan, that this action was
aken in compliance with the American Gov-
rnment's desire, as a precautionary mea-
ure, to remove all its nationals from these
reas, and also because of The Methodist
Church's desire to relieve from embarrass-
nent the Christians of Japan, Korea, and
ccupied China.

"In times of strain and possible incidents
nd under war psychology," said Dr. Dif-
endorfer, "there is naturally suspicion and
uestioning of nationals who consort with
oreigners, even in the conduct of a relig-
ous service or of a school or hospital. We
esire to relieve the Christians of that embar-
assment."

The action of the board affects about 70
nissionaries in Japan. It also affects eight
nissionaries who did not leave Korea in
December when the main body of American
Methodist workers withdrew from that
ountry; and some 110 missionaries, includ-
ng doctors and nurses, from North and
Central China. Some of these missionaries
vill be transferred to service in India, Central
frica, Free China, South America, and per-
aps Malaya and the Philippines, where The
Methodist Church carries on a large min-
try and maintains many schools, churches,
ospitals, and dispensaries. It is expected that
thers will be temporarily engaged in home
nission work in the United States.

Bishop James C. Baker of Los Angeles,
al., responsible for the supervision of Meth-
dist missions in Japan and Korea, and Dr.
Diffendorfer returned about two weeks ago
om a visit to those countries. They had
umerous conferences with government,
usiness, educational, and church leaders on
resent war conditions in the Orient as af-
cting Christian work. It was their judg-
ent that the Christian church can best
urry on in the present situation if left for
he time being entirely in Japanese and Chi-
ese hands.

"We have every confidence in Bishop
oshimune Abe and the other national lead-
rs of the Japan Methodist Church," said
r. Diffendorfer, "and we have no desire
make their work more difficult. For more
an thirty years the church has had a Jap-
nese bishop, and most of the Methodist
hools and colleges have had Japanese pres-
ents. Missionaries have served mostly as
olleagues of Japanese leaders and have few
dministrative positions. As for church and
hool property, it has long since been turned
er to Japanese control. As the Japan Meth-
odist Church moves into the proposed united Protestant church, we have no fear but that it will continue to be a witnessing and service arm of the world-wide Christian fellowship.

"The same is true in Korea, now an integral part of the Japanese Empire. The Korean Methodist Church is also a self-governing, independent church with missionaries as colleagues. We know that Korean Christians, in hundreds of local churches and communities, will continue their Christian witness.

"In the hospitals of China the ministration of doctors and nurses will go on though with considerable curtailment. There are a dozen Methodist and union hospitals and dispensaries now serving Chinese and Japanese alike—some in adjoining beds—in North China. The trained Chinese Christian doctors and nurses will carry on as best they can. We hope that every hospital will remain open. The same is true of churches and schools.

"We believe this action we have taken is a temporary measure. We look forward beyond the present troublous times to the day when upon the request of the Japanese churches our missionary cooperation shall be resumed and again the Christians of our respective nations shall go forward in active fellowship. In the meantime we shall hold ourselves ready upon the call of our Christian colleagues in the Far East to respond with any service in our power."

Ministers' Wives' Meeting

About sixty-five women sat down to luncheon at St. John's Methodist Church, Watertown, on February 14, when the wives of the ministers on Boston District were the guests of Mrs. William Gunter, wife of the district superintendent. The luncheon was served by the women of the local church at tables gay with valentine decorations.

An informal reception preceded the luncheon. Those in the receiving line with Mrs. Gunter were Mrs. G. Bromley Oxnam, the wife of the resident bishop; Mrs. Daniel L. Marsh, Mrs. Alva Mullins, and Mrs. Lewis O. Hartman. At the tables the invocation was offered by Mrs. W. G. Richardson of Watertown, widow of a former district superintendent. Mrs. Gunter called upon Mrs. Oxnam, who spoke words of greeting. New members welcomed to the district were Mrs. Charles T. Allen, Mrs. Henry W. Bock, Mrs. Carl J. Webb, and Mrs. Robert H. Jongeward. Mrs. Francis D. Taylor and Mrs. A. A. Huse greeted the guests on behalf of St. John's Church. A motion was carried to observe Woman's Day with a banquet and entertainment at the approaching Conference session in May. Mrs. Gunter appointed the following to assist her in making plans for the day: Mrs. Hamilton M. Gifford, hostess; Mrs. Edson G. Waterhouse, Mrs. L. O. Hartman, Mrs. Donald G. Wright, Mrs. William R. Leslie, Mrs. Fred Winslow Adams, and Mrs. Harry B. Hill.

At the opening of the afternoon program, Mrs. Gunter read an appropriate poem and Mrs. Donald G. Wright gave a devotional meditation. Special music was furnished by

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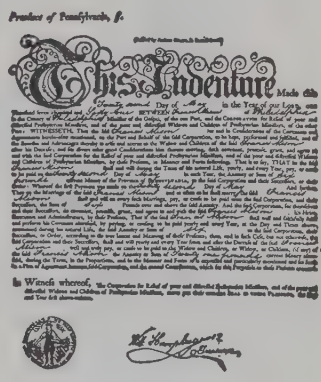

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Miss Helena Wilde, soloist, and Miss Dorothy Sprague, accompanist, both from the Newton church. Mrs. Elmer A. Leslie gave the address of the afternoon, speaking on her recent trip around the world. During her discourse she paid tribute to the work of Dr. and Mrs. William Butler, pioneer Methodist missionaries in India, and their daughter, Miss Clementina Butler. At the close of the address, Miss Butler was introduced and made a brief response.

Dan Berry—Christian Ambassador

Dr. Arthur Daniel Berry—"Dan," as we all knew him—has finished his earthly course. We bowed our heads to hide the tear, as his familiar form vanished beneath the snow and sod, a few days ago. Many tributes were paid to him, and many will be paid, in many places, yet there are some more intimate facets of his life which should be known.

The Berry home in Tokyo stands out as one of the distinctive expressions of this big man. Dr. Berry never married, yet his were never bachelor quarters, but one of the truest homes you could find if you ranged the seven seas. Hasegawa san and his kindly wife, Chitose san, were in this home for nearly all of the thirty-eight years of Dan's missionary service. He never called them servants, but friends; and no real Mrs. Berry could have been more eager for the comfort of a guest than was Chitose san. So Dr. Berry and Mrs. Gowdy, wife of Bishop John Gowdy of Foochow, were acclaimed by a world traveler as the best housekeepers he had met in his wide travels. With the coming of the Berry sisters, six years ago, the home became, if possible, more attractive than ever.

No one will ever know, I suppose, the full number of guests, high and humble, of many nationalities, who have found in that home the essence of hospitality, and a friendship that went much farther. For travelers, Dan planned tours, organized sightseeing trips, exchanged money; in a word, did everything needed to make happy their stay in his beloved adopted land. We his colleagues knew that whenever we were "up against it," at any hour of the day or night, the Berry home was available to us, and Dan was ready to help us. Money, books, clothing—our needs were supplied with evident pleasure. Hundreds of students came to Dr. Berry for help, and while he was judicious indeed, for the deserving there was always help and encouragement. Here in this home, privately, or, or at one of his famous "coffee and doughnut" parties, you would meet in fine democratic equality great scholars of Japan or from abroad, leaders of the Christian church, ambassadors from great nations, high Japanese officials, even the statesman Premier Saito and his charming wife.

To a missionary whose whole life has been spent "in the sticks" of an interior city, Dr. Berry's thoughtfulness in writing frequently, and in appending to his letters the latest news from America and Tokyo, was a kindness of the highest quality. How he did it—how he could find the time for it—one often wondered. But in those brief, lucid phrases, which often failed to rise to sentencehood, and whose chief punctuation mark was a dash, he would give the gist of the news, and ward off a bit of the debilitating lonesomeness. When Dr. Berry went to General Conference, we waited eagerly for his report letters, full of information, vivid as he sketched the emotional highlights, envy-producing in their description of the good meals, like visits to old friends as he hunted out "Japan folks" and their kin, and told us all about them.

Then there was that notebook diary in which he always had recorded birthdays, wedding days, and every other occasion of significance to friends and colleagues. And when the auspicious day came around, there was a card, a note, a gift to let you know that Dan remembered—and loved. Our daughter, arriving on Dan's birthday, found a remembrance thereafter, every time the seventh of August rolled around.

It must be realized that these, and the many other lovely things which Dr. Berry did, were in addition to the full load of a missionary career. Evangelist, teacher, dean of the Theological School, treasurer of school or mission, gathering great sums of money to rebuild the earthquake-wrecked school, and especially to produce a theological building with a chapel that is a gem of Christian architecture—all these were more than a man's task. Yet upon them he heaped important services in interdenominational and even international relations. These were his duties.

But his avocation, the expression of his inmost heart, was in his "genius for friendship." He loved people, even unlovely people, because of his deep sense of brotherhood with them. And thus he bound hundreds, thousands to him. None of us were surprised when, ten minutes before the funeral in Mexico, N. Y., a car drove up containing two former students, Koreans, who had driven all night in the face of the threat of snow to pay the last sign of respect to their friend. Had he been buried in Japan hundreds would have done as much.

The Syracuse *Post-Standard* spoke rightly when it headed the editorial tribute to Dr. Berry "A Great Missionary." But one sometimes wonders if the church—our Christian people—realizes how great he was. He was an Ambassador of the Kingdom of Peace. His life, begun on this side, had grown organically into Japan's life, until there was a living continuity. If peace is preserved between the two lands, such living ties will have much of the credit. If it shall be torn it will be just such bleeding, torn lives that will reknit the peoples together again for what, pray God, may be truer understanding and cooperation. Arthur Daniel Berry was a Christian ambassador.

ROBERT S. SPENCER.

"Above the hills of time the Cross is gleaming" and the War cannot extinguish the rays.

AN APPEAL FOR HELP FROM BOMBED LAMBETH, (ENGLAND)

By THOMAS TIPLADY

Hon. Chaplain to the Forces

Both the churches in Chaplain Tiplady's care have been damaged by the blast of bombs. The Sunday evening services have been held without a break since the War began and on one Sunday night recently an incendiary bomb fell in the roof of the Lambeth Mission while he was preaching, and another fell in the roof later in the night. They were both extinguished with sand before they could set fire to the dry 130 year old timbers.

In every street there are broken windows, and in almost every street there are destroyed houses or damaged schools and churches, including the parish church and the Palace of the Archbishop of Canterbury next door to it. In fact, bombs can be heard falling while these words are being penned.

Some of Chaplain Tiplady's church members have been killed and many have been made homeless. About 60 sleep each night at the Mission and the Mission staff sleeps with them. Please help this Methodist Mission, founded in 1739 by John Wesley, to relieve the necessities of its poor, brave and still undaunted people.

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Commission Named To Study Just Peace

The Federal Council of the Churches of hrist in America has announced the names twenty-two members to serve as a nucleus r its Commission to Study the Bases of a st and Durable Peace. The first meeting ill be held in New York City, March 21.

John Foster Dulles, prominent New York wyer and student of international affairs, chairman of this group, which will serve a Committee of Direction.

At the first meeting in March the person- l of the larger commission will be dis- ssed, and the group will plan a pam- let analyzing both church and non-church oposals for a post-war international organi- tion. Seven other groups have been invited the Federal Council to name two mem- rs each. They are: International Council Religious Education; Foreign Missions onference of North America; Home Mis- ons Councils; National Council of Church omen; United Stewardship Council; hurch Peace Union; World Alliance for ternational Friendship Through the hurches.

The Federal Council's Executive Commit- e, in drafting plans for the commission, t up these specific tasks:

(1) To clarify the mind of our churches garding the moral, political, and economic undations of an enduring peace.

(2) To prepare the people of our churches d of our nation for assuming their appro- iate responsibility for the establishment of ch a peace.

(3) To maintain contacts with the Study epartment of the World Council of hurches (now in the process of formation).

(4) To consider the feasibility of assem- ing a representative gathering of Christian aders, lay and clerical, as soon as practi- ble after an armistice has been declared in y of the wars now being waged, for the rpose of mobilizing the support of the hristian people of all lands in the making a peace consonant with Christian prin- ples.

Findings of the commission will be submit- d to the Executive Committee for study and tion.

Other members of the Committee of Direc- n are: Dr. Henry A. Atkinson, general sec- tary, World Alliance for International iendship Through the Churches, New rk City; Dr. E. E. Aubrey, Chicago Theo- gical Seminary; Dr. Albert W. Beaven, esident, Colgate-Rochester Divinity School, chester, N. Y.; Rev. Roswell P. Barnes, sociate general secretary, Federal Council Churches, New York City; Dr. John Ben- tt, Berkeley Divinity School, Berkeley, Cal.; . James H. Franklin, Crozer Theological minary, Chester, Pa.; Dr. Georgia Hark- ss, Garrett Biblical Institute, Evanston, ; Harold Hatch vice-president, Deering- lliken Company, New York City; Dr. Wil- m Ernest Hocking, professor of philosophy, rvard University; Dr. Kenneth S. Latou- te, Yale University; Bishop G. Bromley nam of The Methodist Church; Dr. Albert Palmer, Chicago Theological Seminary; Luman J. Shafer, secretary, Board of For- n Missions, New York City; Dr. C. H. bias, National Council Y. M. C. A., New rk City; Dr. H. P. Van Dusen, Union eological Seminary, New York City; Dr. lter W. Van Kirk, secretary, Department of International Justice and Goodwill, Federal Council of Churches, New York City; Dr. A. L. Warnshuis, International Missionary Council, New York City; Dr. J. W.

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Nixon, Colgate-Rochester Divinity School, Rochester, N. Y.; Dr. Mary E. Woolley, president emeritus of Mount Holyoke College; Dr. Henry Smith Leiper, American secretary of the World Council of Churches, New York City; Dr. Almon Pepper, National Council of the Protestant Episcopal Church, New York City.

A New Englander in Hawaii

It has been a great experience to watch the doings of the Hawaii Mission in First Church, Honolulu.

The Methodist youth of the territory, meeting at the same time, held a conference with the theme "Building with Christ a Victorious Life." The conference opened with three young people, a Korean, a Japanese, and a Filipino, conducting the devotional hour.

The Mission began its session on Thursday morning, February 6, with Bishop James C. Baker presiding. At the sacrament of the Lord's Supper, it was a thrilling sight to see the Filipinos, the Japanese, the Koreans, the Hawaiians, and other races kneeling around the communion rail.

Harry Komuro was elected secretary of the session. He is a graduate of our schools. At DePauw he worked for Bishop G. Bromley Oxnam. He now has charge of the leading Japanese church in the city. He was ordained elder on Sunday, and by his request I participated in the service.

Rev. W. H. Fry, superintendent, gave his twenty-seventh annual report, which revealed a comprehensive knowledge of the work of the Mission. Owing to the demand for labor at Pearl Harbor, the plantations are suffering, and the income from these places has been cut in half, but the ministers and workers are full of confidence for the future. It is hoped that the Board of Missions will continue the full support of the past. Dr. F. W. Mueller has been here and given time to the situation.

On Friday night came the annual banquet, when more than three hundred persons sat down to dinner in the Young Men's Christian Association. Bishop Baker gave an address on his impressions of his recent visit to Japan and Korea.

On Sunday all the Methodist churches on the islands were closed and the people centered their attention on First Church, although many were inconvenienced by a bus strike in the city. The church was filled in the morning. Bishop Baker preached.

The young people arranged for a supper meeting at five o'clock which was an inspiration. Professor Homer W. LeSourd of Milton Academy, Milton, Mass., an exchange professor at Punahou, gave the address. The officers for the Youth Council and the local church young people's organizations were installed by Bishop Baker. It was a great experience to hear this group of young people from all the islands, and many races, sing "Are ye able?"

The evening sermon, delivered by Dr. Mueller, was followed by the ordination service. One young man, a Japanese, was ordained deacon, and three, one of them a chaplain in the United States Navy, were ordained elders. After the reading of the appointments, there was a closing period of consecration when all gathered in the front of the church, mostly young people, giving their lives to the service of the Master.

JOHN DUNSTAN.

Laymen, Attention!

Lent has been designated as a period of intensive evangelistic effort in the Boston Area. In this endeavor it is realized that the cooperation of the laity must be secured if significant results are to be achieved.

Recognizing the necessity of lay support, and eager to inaugurate a project in which the laymen might participate enthusiastically, Bishop G. Bromley Oxnam invited Dr. George L. Morelock, executive secretary of the General Board of Lay Activities of The Methodist Church, with headquarters in Chicago, Ill., to come to the Boston Area in March for a series of meetings. Dr. Morelock will address every district in the Area. His itinerary is as follows:

March 6—Southern District, New Hampshire; St. John's Church, Dover, N. H.
March 7—Northern District, New Hampshire; First Church, Concord, N. H.
March 10—New Bedford District; Trinity Church, New Bedford.
March 11—Providence District; Attleboro, Mass.
March 12—Norwich District; Willimantic, Conn.
March 13—Boston District; Greenwood Memorial Church, Dorchester.
March 14—Lynn District; Centre Church, Malden.
March 17—Worcester District; Wesley Church, Worcester, Mass.
March 18—Springfield District; Wesley Church, Springfield.
March 19—Bangor District; First Church, Bangor, Maine.
March 20—Augusta and Portland Districts; Chestnut Street Church, Portland.

In each case, meetings are scheduled for 4 P.M. and evening. At four o'clock Dr. Morelock will meet all the charge lay leaders and ministers and will outline the work of the charge lay leader and suggest specific services. In the evening he will address a mass meeting whose primary purpose will be the rekindling of evangelistic fervor.

The Conference and district lay leaders, upon whom devolves the responsibility for the carrying out of the lay program, are:

New Hampshire Conference: Conference—Professor John F. Thompson, Tilton, N. H. Northern District—Charles V. Kimball, Manchester, N. H.; associates, Charles C. Smith, Lebanon, N. H., and Mrs. Hattie Sanborn, North Haverhill, N. H. Southern District—Warren H. Davis, Nashua, N. H.; associates, H. Hartley Winter, Haverhill, Mass., and Charles W. Webb, Dover, N. H.

New England Southern Conference: Conference—Nathan D. Prince, Danielson, Conn. New Bedford District—Dr. William D. Pritchard, Fall River; associates, Mrs. I. Arthur Crapo, North Dartmouth, and Charles F. Snow, Bridgewater. Norwich District—Dr. Charles W. Schilling, Gales Ferry, Conn.; associates, Perley C. Patten, Stafford Springs, Conn., and Mrs. J. C. Gallup, Moosup, Conn. Providence District—J. Bruce McCullough, Providence, R. I.; associates, J. Howard Allen, Brockton, Mass., and Mrs. Melvin W. Moore, East Providence, R. I.

New England Conference: Conference—George C. Roberts, Springfield. Boston District—W. J. Kurth, Boston; associates, Miss Grace O. Chapman, Dorchester, and Ralph I. Doane, Wollaston. Lynn District—Dr. Howell E. Estey, Lynn. Springfield District—Mrs. Robert P. Lambert, Springfi Worcester District—H. T. Gammons, Nat associates, Mrs. F. D. Tappan, Worce and T. G. Townsend, Natick.

Maine Conference: Conference—Fred Loring, Orono. Augusta District—Lowell Bailey, North Anson; associates, Mrs. E H. Tweedie, Rockland, and Jeff C. Sm Winthrop. Bangor District—Clinton Baldwin, Bangor; associates, Howard Goodwin, Brewer, and Mrs. L. S. Ha Old Town. Portland District—Miss Marg Currie, Saco; associates, W. P. Stansfi Sanford, and H. P. Lawrence, Lewiston.

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iladelphia Letter—

NFERENCE SOON TO MEET AT ALLENTOWN

LL-KNOWN HYMNS WRITTEN IN HILADELPHIA—METHODIST HISTORICAL PRIZES AWARDED—BISHOP HUGHES LECTURES

HILADELPHIA, PA., FEBRUARY 18.—Bishop G. Richardson, who will have returned February 24 from his presidency over the to Rico Mission Conference, will on ch 6 convene the Philadelphia Annual ference at Allentown, Pa. The Conference was entertained by that Lehigh Valley rch five years ago. Frank Prentzel, Jr., be the pastor-host.

ow suggestive are the very name and tion of Asbury Church at Hamilton and rson streets, Allentown! In early Amer- history Hamilton and Jefferson repre- ed opposite poles in social and economic ry. Throughout their distinguished ca- s of public leadership they were bitterly osed to each other, until toward their et glow their hearts were melted by lliness.

ethodism has always proclaimed the mes- of reconciliation, of which Asbury was oneer ambassador. Here, then, is a vital inder. The church today must include e who differ in background and outlook have learned, not how to get ahead of other, but rather how to get along with other, because they have felt the Spirit Christ, united in the transcendent busi- of reconciling men to God and to each r through Jesus Christ.

nother query for the Conference session be pertinent. Originally, the name of city was to have been Jerusalem. Adjoin- it is the city of Bethlehem. Not far away mmaus. In one direction lies Egypt; in her, Nazareth. Evidently those pious nsylvania Dutch settlers in the colonial planned to have their Lehigh Valley he New World become another Holy d. Hence they gave Biblical names to settlements. Somehow, however, the e of Jerusalem was shifted to Northamp- and then to Allentown, for James Allen, of Chief Justice William Allen, whose mer residence, "Trout Hall," was along an Creek. At any rate, the question still ds in the background: Will the ministers laymen at Conference feel that they have in a spiritual experience like unto an per Room"? As they gather for kingdom ness, will they tarry for kingdom power?

* *

ext door to where in 1862 Joseph H. Gil- wrote "He leadeth me," the Central ng Men's Christian Association at 1421 Street, Philadelphia, in one of its es for girls has been studying some of great hymns of the church. One pro- was devoted to famous hymns which been written in this city. A tablet on U. G. I. Building at the northwest cor- of Broad and Arch streets commemo- the hymn "He leadeth me," as the of the First Baptist Church, where Pro- r Gilmore of Rochester, N. Y., son of a Hampshire governor, spoke on the Psalm, and of Deacon Wattson's home, where Dr. Gilmore wrote the words of the hymn. "Stand up, stand up for Jesus," by George Duffield, Jr., pastor of the Central Presbyterian Church in the old Northern Liberties section of the city, was inspired by the noontide revival meetings here in 1858 under the direction of the Young Men's Christian Association. The Christmas carol "O little town of Bethlehem" was written by Phillips Brooks, before he went to Boston, when he was rector of the church of the Holy Trinity on Rittenhouse Square. "Some day He'll make it plain" was composed by Dr. Adam Geibel, the blind organist. "Living for Jesus" was composed by C. Howard Lowden when he was on the staff of the Heidelberg Press of Philadelphia. Camden churches are still responding to his musical leadership. His latest publication, "New Hymns of Certainty," contains forty-four of his own new hymns, songs, and choruses. Frank E. Graeff, often called "The Sunshine Minister," belonged to the Philadelphia Conference and wrote "Does Jesus care?" while he was passing through deep waters. J. Lincoln Hall, a deceased layman of this Conference, composed the music. The girls' final study was "In the garden," whose words and music were written by C. Austin Miles, who is still a beloved member of Logan Methodist Church and music editor of the Rodeheaver Hall-Mack Company. Others might have been added to the group selected, such as "I love to tell the story," composed by William J. Fischer, late member of Christ Methodist Church, West Philadelphia. Philadelphia has, indeed, made a marked contribution to the songs and hymns of the church.

* *

President William N. Schwarze of Moravian College and Theological Seminary, archivist of the northern province of the Moravian Church in America, addressed the annual dinner meeting of the Philadelphia Conference Historical Society at the Robert Morris Hotel. He gave his own translation from the German of references found in the Moravian Archives at Bethlehem, Pa., to John Wesley and his relations to the Moravian Brethren at Savannah:

"On the same ship mentioned in paragraph five ('The Simmons,' Captain Cornish), Edward James Oglethorpe, then appointed Governor of Georgia, proceeded to this Province with quite a number of English families and also three ministers of the Anglican Church, namely, John Wesley, his

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brother, Charles Wesley, priests, Benjamin Ingham, deacon, and Charles Delamotte, a school teacher.

"John Wesley introduced himself to the Brethren at once, learned some German from certain of them, as they learned English from him. And since the rector in Savannah, Mr. Quincey, continued to occupy the rectory for a time, until his departure, John Wesley and Charles Delamotte moved into the house of the Brethren, February 25 (or March 8), until he moved into the rectory, March 16 (or 26). As he had made quite some progress in the German, he attended all the services of the Brethren. He began also translating some of the hymns from the Herrnhut hymnal into English, of which translations several have been admitted to the English hymnal of the Brethren."

Dr. Schwarze also read from the visit of Abraham Steiner and Frederick Christian de Schweinitz, Moravian missionaries, to the Cherokee Indian Nation and the Cumberland Settlements in Tennessee, October 28-December 28, 1799—an exploratory tour toward the establishment of a Moravian mission there.

The first prize of twenty-five dollars for a local church history was awarded to Henry B. Cox, whose father, J. Perry Cox, is pastor at Madison Street Church, Chester, Pa. He is a graduate of Haverford College and has his degree of master of arts from the University of Pennsylvania, where he is now studying for his doctorate of philosophy. Second prize of ten dollars went to Erwin Klaus for his account of the old Boehm's Chapel in Lancaster County. Miss Mary Elizabeth Doenges of Trinity Church, Philadelphia, took the third prize of five dollars.

* *

A perusal of the press releases of the recent National Christian Mission shows a variegated presentation of the watchword: "Christ Is the Answer." That went beyond saying that Christ has the answer. The need of religion for democracy was stressed. Another word that kept cropping up was "realism," beginning with the opening appeal by E. Stanley Jones: "The kingdom of God is sheer realism." That has meant facing fully the facts of the present situation. President Willis J. King of Gammon told how "the race problem has become the problem of minority groups in practically every country of the world." Worth M. Tippy insisted that "as the Redeemer turned His thought and power to those in greatest need, so must our civilization do." First in those facts, therefore, came Jesus Christ, whom Harold Paul Sloan called "The Supreme Fact of History," and with Him the fact of the church, underscored by Professor E. G. Homrighausen of Princeton as "the only agency whose business it is to keep us from descending into paganism." Yet, as C. Jeffares McCombe of New York indicated, it was recognized that "men do not go to church because they are afraid to face the absolute demands the Almighty will make upon them." The confusion of the times was freely admitted. "The old landmarks of morality," declared Ralph W. Sockman of New York, "are hidden in the fog of confusion." Against that two notes were sounded: confidence in God and commitment to Christ, to His way of life, and to His church—a commitment which, as Muriel Lester of London testified, "gives serenity, endurance, triumph, and joy." That would mean the discipline of a disciple: at least fifteen minutes each day alone with God, the use even of interruptions, the acceptance of the way of the cross. Then may be felt what Arthur Lee Kinsolving of Princeton quoted from the Journal of Kierkegaard: "If I ever become a serious Christian, I think that I will be ashamed most for the fact that I did not become so sooner, that I have desired to try everything else."

* *

Bishop Edwin H. Hughes gives the Michael Bond Rich Lectures at Williamsport Dickinson Seminary and Junior College on February 27 and 28, in Clarke Memorial Chapel. An oil painting of the late Michael Bond Rich will be unveiled, and a memorial organ, complete with chimes, will be presented by his children. Two new courses have been announced by President John W. Long for next year: homemaking and medical secretarial. The speaker at the February 21 Gr Dickinson banquet is President Wil Mather Lewis of Lafayette College, chair of the State Draft Board.

CHARLES DANIEL BRODHE.

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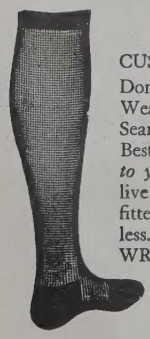

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What About Religious Hitch-Hikers?

(Continued from page 195)

own sweet way unmolested, even by thought that they are not playing the g The time has come when they shoul called on the carpet. For far too long thousands of our church people been th ing their way to the celestial city. All hitch-hiking ought to be put out of bo by the proper ecclesiastical authoritie Methodism I suppose it would have t the General Conference.

To get to the bottom of this whole s tion, insists Phil Paul, you have to b with those who are seeking admittance the church. We are doing better than once did; nowadays we do hold classes our young people and others, and a beginning has been made, but I agree Phil Paul that it is only a beginning. both spoke of the beneficial results of use of the catechism, especially where yo people are concerned. The right typ catechism, we thought, one that did not pute youth's intelligence but asked answered questions dealing with the d and obligations of church membership, m do a great deal of good. Certainly, s thing of the sort would be a step in the r direction.

We should also put into the hands of members something of the history of

cular church they are joining, what it ns to be a member, the privileges of ıbership, the responsibility of the church ırd those who align themselves with it vice versa. I do not like to be over-cal, but I am afraid some of us do not ıs good a job as do the secular orders their members. When you join the ıry Club you get a certificate and a con-ıable amount of printed matter that tells frankly what is expected of you.

ım afraid young Phil Paul is right. Until begin to do something of the sort we continue to be burdened with an in-sing number of religious hitch-hikers. 'hat do you think?

ıide Germany

(Continued from page 194)

est long waged is between the throne the altar. It is now acute. Perhaps a -million Christians will hold fast to the —that will be great."

s to the future, if Naziism is defeated, ıd it can only be defeated by a military at, for there will be no inner revolution l that comes,—the whole Nordic business burst like a bubble. If Nordism is vic-ıus, then the Christians will undergo per-tions and oppressions as did the earlier ıwers of Jesus. They will be driven into ıombs and concentration camps. Naziism ıurse cannot win in the long run. But how will that "long run" be? One hundred, hundred, three hundred years, perhaps. one knows. All that is in God's hands. ıllowing the address, the speaker an-ed a number of questions and told of the terrible conditions in concentration camps, and the pressure exerted on youth to join the youth movement.

The benediction was pronounced by President Daniel L. Marsh of Boston University.

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Plan of Annual Conferences

Northeastern Jurisdiction

Conference	Date	Place	Bishop
Baltimore	June 4	Washington	Leonard
Central Penn.	April 16	Harrisburg	Leonard
E'st'n Sw'di'h	April 16	Brooklyn	Flint
East German	March 27	Brooklyn	Flint
Maine	April 24	Caribou	Oxnam
N'w Ha'ps'ire	April 16	Nashua	Oxnam
New England	May 14	Cambridge	Oxnam
N E Southern	June 4	New London	Oxnam
New York	April 24	New York	McConnell
New York E.	May 14	Brooklyn	McConnell
Newark	May 1	Newark	McConnell
N. New York	May 15	Malone	Flint
Peninsula	May 13	Referred	Leonard
Philadelphia	March 6	Allentown	Richardson
Troy	April 17	Saratoga S	McConnell
W. Virginia			
Wyoming	April 24	Scranton	Richardson

Bits of Fun

Husband—What is this which you are serving dear? Is it devil's food?

Mrs. Nubride—Yes. I intended it for angel food, but it fell.—*Pathfinder.*

They were scarcely seated before one of them nudged his shipmate and asked: "What does that word 'asbestos' mean across the curtain?"

"Pipe down," said his companion, "and don't show your ignorance. That's Latin for 'welcome.' "—*Exchange.*

Junior—Daddy, are you sure that the world is round?

Daddy—Yes, I'm positive.

Junior—Well, then, how can people go to the far corners of the earth?—*Christian Science Monitor.*

There had been heavy rain and the camp was flooded.

Corporal—Blimey, it's like the Deluge.

Tommy—The what?

Corporal—Haven't you read about the Deluge and Noah and the Ark and Mount Ararat?

Tommy—No, we've been practically cut off here for three days and haven't seen any papers.—*London Chronicle.*

Pete—Who's boss at your house?

Tubby—Well, my wife and I share the job. She bosses the children and I boss the goldfish.—*Montreal Star.*

News from Nashville

Rev. Dr. C. K. Vliet, secretary of financial promotion in the Board of Missions and Church Extension, with headquarters at New York City, is making a good recovery following an operation on February 11. He is at Vanderbilt Hospital, Nashville, Tenn.

* *

The second annual short-term school for rural missionaries will be held at Scarritt College, Nashville, Tenn., March 24-April 18. It will be followed by a ten-day travel seminar through which first-hand study of rural and racial problems in the South will be made. Travel will be by chartered bus. Places to be visited include aspects of government projects, such as the Tennessee Valley Authority, rural county organizations, cooperatives, and Lord's Acre projects.

* *

Dr. Curtis B. Haley, statistician and editor of the General Minutes and Yearbook of the Southeastern and South Central Jurisdictions of The Methodist Church, has compiled statistics covering that territory. This information will be included in the 1941 edition of the Yearbook of American Churches, and also in the yearbook to be issued by The Methodist Publishing House at Nashville in March giving information about Methodist causes.

Maud M. Turpin.

Church Register

Herald Calendar

Boston University Founders' Day Celebration, March 12, 13
Methodist Student Conference, Epworth Church, Cambridge, March 22, 23
China Central Conference, April 2
Council of Bishops, Nashville, Tenn., May 9
Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., June 16-July 18
Summer School of Ministerial Training for New England and New England Southern Conferences, Wilbraham, September 1-5
Second National Methodist Student Conference, December 29, 1941-January 2, 1942

BOSTON METHODIST PREACHERS' MEETING—Monday, March 3, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Speaker, Bishop G. Bromley Oxnam; subject, "After the War, What?"

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, March 4, at the Colonial Club, located in the Thorndike Building, 234 Boylston Street, Boston. Luncheon will be served at 12.15. Tickets, 35 cents. Ticket chairman, Mrs. Edith Berg, 119 Dudley Street, Medford. Telephone Mystic 0241-M on or before February 28 for reservations. Devotional period at 2 P.M., followed by business.

Mrs. Howard S. Worcester, Cor. Sec.

Miscellaneous Advertisements

WILL ANY CHURCH donate or sell copies of "Greatest Hymns" (Tabernacle Publishing Company)? Out of print. Rev. Stanley Helps, Stoughton, Mass.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

WILLIAM B. POWELL, contractor, carpenter work, painting, paper hanging, masonry, ceiling work. 14 Jones Street, Everett, Mass. Telephone Everett 3119-R.

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"Pioneers, O Pioneers!"

Boston University School of Theology Across the Continent

(*After photographs made by Ezra M. Cox*)

EVERY STATE in the Union is obligated to Boston University School of Theology for religious leaders as listed below. Liberal contributions to the Century of Service Fund, 20 Beacon Street, Boston, will pay those debts and keep effectively trained ministers on this far-flung service-line:

Alabama	5
Arizona	6
Arkansas	6
California	167
Colorado	23
Connecticut	56
Delaware	4
District of Columbia	16
Florida	22
Georgia	16
Idaho	10
Illinois	94
Indiana	143
Iowa	98
Kansas	74
Kentucky	6
Louisiana	8
Maine	44
Maryland	33
Massachusetts	479
Michigan	85
Minnesota	44
Mississippi	2
Missouri	41
Montana	16
Nevada	2
North Carolina	21
North Dakota	14
Nebraska	50
New Hampshire	80
New Jersey	26
New Mexico	4
New York	330
Ohio	226
Oklahoma	38
Oregon	24
Pennsylvania	178
Rhode Island	24
South Carolina	10
South Dakota	9
Tennessee	15
Texas	16
Utah	1
Vermont	40
Virginia	15
Washington	35
West Virginia	39
Wisconsin	42
Wyoming	2
Alaska	2